

MAN  
HIS  
ORIGIN, NATURE  
AND  
DESTINY  
BY  
E. L. DOHONEY.  
OF TEXAS.

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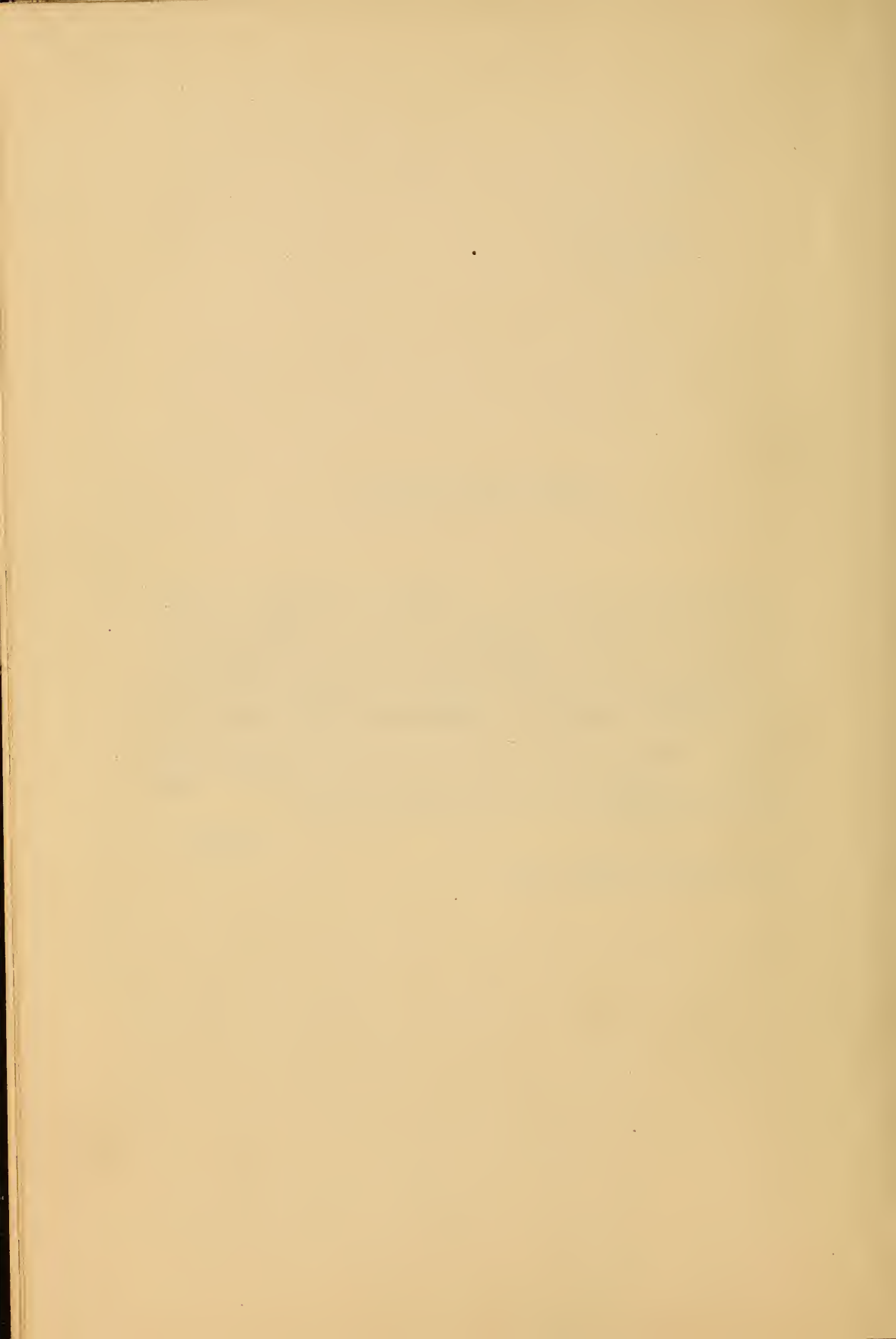
## DEDICATION.

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To all honest investigators, and independent thinkers; to those who have no respect for orthodoxy in Church or State, which is not based on Truth and Right; to those who have no regard for hoary precedents, and ancient errors; to all who, without fear of sect or party, are willing to accept Truth wherever found; and especially to those who in the spirit of the Apostle Paul, are willing to "Prove all things; and hold fast that which is good," these pages are respectfully and earnestly dedicated by the

**AUTHOR.**

PARIS, TEXAS, December 28, 1884.





## PREFACE.

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**I** FULLY recognize the truth of Solomon's statement that "of making many books there is no end; and much study is a weariness of the flesh." Yet I have written a book without any reference to the labor and expense incident to its preparation and publication. Whether the work shall be a success or a failure, has not been considered. No calculation has been made of achieving literary distinction, or of realizing pecuniary profit from the venture. The reasons that have controlled me are: —

1st. A great love of the subject and a strong desire which long ago ripened into a fixed purpose to write a book on Man.

2d. The writing of the work necessitated a thorough study of the fundamental laws underlying Human Nature; and that satisfactory answers be made to the momentous inquiries, Whence came I? What am I? And whither am I tending? As a responsible and progressive human being I have ever felt the profoundest interest in these great questions, and long have felt a desire to make a *survey* of Human Nature, taking the Bible as the *beginning corner*, and thence running

in accordance with God's laws, natural and revealed, to establish the *field notes* of Man's being. And having established his *premises*, to trace his *title* back link by link to the great Sovereign of the universe. I desire, if possible, to determine my own *status* in the universe, and to have a definite faith as to my Origin, Nature, and Destiny, so that I may arrive at correct conclusions in reference to all the duties of life, and the better prepare myself for that progressive development in the spirit world to which we are so rapidly tending.

3d. I thought it proper and right to leave the result of my investigations, the conclusions arrived at, and the reasons therefor, in such durable form that my family friends and such of my fellow-men as felt disposed, might avail themselves of the use thereof. In the preparation of the work I have proceeded from the standpoint of the philosopher and aimed to accept truth, and reject error, no matter where found. When opinions are given, the facts and arguments upon which they rest are also given.

My attention has been given almost exclusively to the matter, and not to the manner; to the logic, and not the rhetoric of the work; and the reader need not be informed of its many literary defects. The only effort has been to make the book systematic and orderly in its several parts; to state its propositions and points clearly; and, as far as possible, impress them on the mind of the reader. My experience as a teacher, lawyer, speaker, and writer, has taught me that in order to fix propositions and arguments in

the minds of hearers and readers, it is necessary to deal much in review and repetition. It will accordingly be found that the same ideas, and sometimes the same language, is repeated in two or more of the chapters, and sometimes even in the same chapter. I have sought to be definite, pointed, and impressive, at the expense of literary excellence and rhetorical finish, because the object of the work is to discover and impress truths and not to acquire literary reputation. In the quest for truth, I have drawn largely on other authors, as the copious extracts contained in the book will show. Wherever important truths and facts were found bearing directly on the subject under consideration, I have not hesitated to quote liberally. And although there are some positions and opinions stated in the book that are peculiarly my own (at least I have not seen them elsewhere), yet by far the greater part of the views advanced can be found in authors who have preceded me. Among many writers consulted, I desire to express especial obligation to Alex. Campbell, Wilford Hall, Rev. Mr. Baldwin, Dr. J. R. Buchanan, Dr. W. C. Hurley, Prof. O. S. Fowler, S. R. Wells, A. J. Davis, Robert Dale Owen, Prof. A. Winchell, and Drs. A. J. Bellows and R. T. Trall.

The book is only a brief outline of the great subject of which it treats. It does not profess to be elaborate on any part of the ground. Covering so wide a field, it could only suggest the main objective points of the subject, leaving the reader to study the details in other works if he sees fit. I now "cast my bread upon the waters," with the hope that

sooner or later, some fellow-being, hungry for the great truths of Human Nature, will find it and in some sense be benefited by even so plain and simple a food as is herein prepared.

And as we pass onward and upward in the glorious pathway of duty and progress — if a single fellow-spirit shall either in time or eternity express gratification for information or benefit received from reading these pages, I shall feel amply repaid for the labor and expense of writing and publishing the work.

E. L. DOHONEY.

PARIS, TEXAS, December, 28, 1884.



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## PART I.

### THE ORIGIN AND DEVELOPMENT OF MAN.

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#### CHAPTER I.

##### INTRODUCTION.

THE most important subject to which the mind can be directed, is Man. More than two thousand years ago, a Greek philosopher expressed this idea, in the terse language, "Man know thyself." And the same great thought has been embodied in verse by the poet, Pope, in that grand couplet: —

" Then know thyself, presume not God to scan  
The proper study for mankind is Man."

The Origin of Man, may be considered from the standpoint of Reason; but can be clearly solved, only by the aid of Revelation. The laws of Nature have been impressed upon the earth and its inhabitants for their government. It is our duty to study these laws, and conform to them, to the extent of our finite ability. Over this wide domain Revelation has shed but little light. Man must help himself to the limit of his own powers; and when his ability ends, God's aid begins. Revelation is to Reason what the telescope is to the natural eye. It supplies to Man knowledge necessary to his well being, which by his natural powers he is unable to acquire.

In the consideration of the subject of Man, I shall pursue the inquiry from the standpoint of Reason, as far as the mind's eye can reach; and shall then appeal to Revelation for additional light. Assuming first the attitude of the logician I proceed to answer the inquiry, What was the origin of Man? To say that he originated himself; or came by chance; or is the product of some superior power, is to logically cover the entire ground. If Man originated himself, why is he born utterly helpless and almost unconscious; unable to exist an hour, without the attention and care of others? And why does he not, by the same power, with which he originated himself, continue the present state of existence? We know by observation that many persons submit to physical death very unwillingly. If any man was ever sufficiently vain and impious to imagine he created himself, the pitiable delusion was forever dispelled in the utter helplessness of the dying moment. Nor is the creation of Man by himself any more incredible than that foolish idea of the Atheist, — that he came by chance. Such a preposterous proposition, is disputed by the very nature and organism of Man. The laws of his being, physical, intellectual, social, moral, and spiritual, all show perfect order, complete system and wise design; and point to a superior Architect of infinite wisdom, power, and goodness. Man is, indeed, "a harp of a thousand strings," and all originally attuned, in perfect unison with Nature's great laws. Well has an inspired writer said, "Man is fearfully and wonderfully made." It has been well said that we might as well suppose that a watch of the most skillfully wrought workmanship, with its complete system of wheels, cogs, springs, and other parts, had been evolved from gross matter and by mere chance thrown together in perfect adjustment, and set running so as to keep correct time, as to suppose that an



organized human being, endowed with life, springs into existence by chance. Man, with his complete system of bones, held together by the ligaments, muscles and tendons; enclosing the great vital machinery of the lungs, heart, arteries, and veins, filled with blood supplying life to every part of the system; and this supplied by the alimentary canal, consisting of the stomach and other organs, by which food is masticated, digested, and assimilated, into life; and all controlled by the wondrous brain and nervous system, which extends to every part of the body, and not only controls the muscles and voluntary action, but also the involuntary vital processes of the heart and lungs, upon which life depends every moment of its existence; this wonderful living organism points clearly and conclusively to an All-wise Architect and an Omnipotent Creator and Preserver. But let us see if the more specific proposition of "spontaneous generation," as maintained by the great German philosopher, Haeckel, is any more probable than the general idea of chance. Prof. Haeckel, who stands at the head of the atheistic school of philosophy, and Prof. Darwin, the father of evolution, both maintain that Man has been evolved from the lower animals. That the immediate progenitor of Man, is an extinct species, a missing link between man and the gorilla; that the latter was probably from the monkey; the monkey from the next highest order of animal life, and so on down to the lowest form of animal existence called by Prof. Haeckel the Moner or Moneron. This primordial form of animal life, is said by Haeckel to consist of a single, simple element of matter, a mere animated mass of albumen, without organization or parts. And he insists that this lowest form of animal life comes into existence by "spontaneous generation." Prof. Darwin, however, parts company here, with this younger and more advanced evolutionist, and

surrenders in the last ditch to the creative fiat. Darwin holds that "the powers of life were originally breathed by the Creator into a few forms or into one." In order that it may be seen that I have not misrepresented these distinguished evolutionists I will give quotations from their respective works, upon the point at issue.

In Darwin's *Origin of Species*, page 420, can be found the following extract, viz.: "There is a grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms, or into one." While in Haeckel's history of Creation, volume 1, page 75, can be found the following language, viz.: "The fundamental idea, which must necessarily be at the bottom of all natural theories of development, is that of a gradual development of all organisms, out of a single or out of a very few quite simple, quite imperfect original beings which came into existence, not by supernatural creation, but by spontaneous generation, or archigony, out of inorganic matter." Upon this issue between Darwin and Haeckel, it appears that nature and truth are on Darwin's side. That animal life could spring from inorganic matter by spontaneous generation is an idea which could only have a lodgment in the mind of a German naturalist.

The argument, already submitted against the general doctrine of chance, applies with equal force to spontaneous generation from inorganic matter. Unorganized matter is dead, if the term death is used in opposition to organized life. We may as well talk of a stone lifting itself from the earth and poising in the air; or of a lifeless and decomposing corpse, of its own force, returning from the grave, as to say that inorganic matter, can of its own inherent powers, spontaneously burst into animal life. The universe and all that it contains when resolved back to its primal elements,



consists of but two general parts, viz. : Spirit, which is life, and matter, which is dead until organized and animated by spirit in some of its many forms or modifications acting through some one or more of its many mediums. We are informed in the very beginning of Revelation that "God created the heavens and the earth;" that is matter generally. But that the "earth was without form and void;" that is the matter was unorganized and without life either mineral, vegetable, or animal. And it was not until "the spirit of God moved upon the face of the waters," that the process of organic creation began. Then follows the beautiful account of the creation of the earth with its mineral, vegetable and animal kingdoms, beginning with organized matter and proceeding in progressive order, from the lower to the higher forms of life until the climax was reached in the creation of man. And even when the body of Adam was made of refined and organized matter, it had no animal life until "God breathed into his nostrils the breath of life," when "he became a living soul." That is when a spark of God's spirit was imparted to the organized matter of Adam's body, it "became a living soul," or in other words, human life began. The history of creation, both natural and revealed, clearly shows that there is no original life in the mineral, vegetable and animal kingdoms of earth outside of the spirit of God. That all forms of life existing on earth are delegated; originally imparted by God, through the operation of His spirit. But while Mr. Darwin frankly admits that inorganic matter can have no life, unless it is originally imparted by the Creator; when once he gets his primordial forms endued with power from on high, he takes his departure on the line of evolution, which he follows into the deep dark waters of chance until he is overwhelmed by the billows of improbability. He holds that from the primor-

dial form, called the Moneron, all the higher forms of life have been developed by evolution. The Moneron, you will remember, is simply an animated mass of albumen without sex, organization, or parts of any kind, which can only propagate itself by self-division. Let us ask Mr. Darwin how he spans the wide chasm between the Moneron and the organized life of the fish? How he bridges the great gulf between fishes and birds; or between the latter and animals, to say nothing of man?

We are answered that a passage has been effected over these great chasms in animal life, by a mysterious process called Transmutation of Species; and that this transmutation has been effected by "Natural Selection" and "The Survival of the Fittest." But, Mr. Darwin, please explain how this principle of Natural Selection, can inhere in any form of animal life, sufficiently to vary the species. He answers it is only possible after considerable variation or modification of the species, by hereditary descent. I here make the reply of Wilford Hall, "There can be no possible variation in the descent from the Moneron, his primordial form; because it has neither organization, sex, or parts, and only propagates itself by self-division. The only propagation possible by this creature, is another individual exactly similar, because a part of the same simple body." So the law of hereditary descent affords Mr. Darwin no relief; and we leave him forever chained to his own base, utterly unable by evolution to cross the first chasm in animal life.

Darwin's admission, that no variation of species is possible, except by and through the laws of hereditary descent is fatal to his theory. Outside of mathematics there is no natural law more certain and invariable in its cause and effect, than that of hereditary descent. I refer to

that principle in nature, by which, under ordinary circumstances and in normal conditions, like always begets like. By this, however, I do not mean that every individual is exactly like its parent in both kind and degree. The law of individual existence and personal identity stands even above that of hereditary descent; and here is the margin for the progress and improvement of the human race, and of all the animal species. So far as the essential nature of the type or species is concerned, the stock remains the same from generation to generation. The difference between individuals of the same type or species being one of degree and capacity, and not of nature. The difference in degree and capacity between individuals of the same species, acting under different circumstances, and further modified by Mr. Darwin's law of Natural Selection, finally culminates in distinct varieties of the same type or species; but never in the transmutation or complete change of the species. For instance, take the horse species, and by careful breeding and rearing, new and improved varieties can be and have been produced. But never has a case been reported of the horse species being transmutated into that of the cow, or that of the monkey, or that of man. Neither history nor geology records any such case. This much of evolution we concede to be true; that when the progenitors, male or female, of a distinct type or species, have been created that it will propagate and perpetuate itself by ordinary generation, under operation of the sexual laws of its being. That the individuals produced will differ so much in degree and capacity that modified by time, place, circumstances, and natural selection, they will in turn produce new and improved varieties. This much of Evolution is true, and is a glorious doctrine; because it not only allows the indefinite improvement of vegetables and animals; but also opens up a grand high-

way for the progressive improvement of Man, to the very highest degree of his most superior type.

In order to fully understand this subject, it will be necessary, in this connection, to refer very briefly to the classification of the animal kingdom, which has been adopted by such naturalists as Linnæus and Cuvier. They divide it into divisions, classes, orders, genera, species, and varieties. Beginning with the lowest division, we have (1) radiata, (2) molusca, (3) articularia, embracing worms and insects, and (4) the vertebrata, or such animals as have spinal columns; and which last division is divided into four classes, (1) fishes, (2) reptiles, (3) birds, and (4) mamalia; at the head of which last class stands the genus homo or human race. According to this system each genus is divided into species, and species into varieties. A species is defined as embracing all individuals of the same nature and essential attributes. All, more or less similar, individuals descending from a single ancestral pair. Man, like every other genus, is divided into several species; or to use a better term as suggested by Prof. Agassiz, the human race is properly divided into distinct types; such as the Negro, the Mongolian, and the so-called Caucasian, properly the Mediterranean, or as I term it, the Noachian race. Now, the point I make against Darwin is that while the species or type may be sufficiently varied by time, place, circumstance, and natural selection to produce new varieties of the same species, it never can be so varied as to cross the wide chasm between separate and distinct species or types, and thereby change a lower into a higher form of life. To illustrate: The feline genus, embraces several species, such as the cat, panther, tiger, and lion. The canine genus embraces such species as the dog, wolf, fox, and jackal. The equine genus embraces such species as the horse, ass, and zebra. Now, take a species,



the horse, for instance, and by careful breeding, you can produce new and improved varieties. And the same is true of the dog or any other type or speices. But you never can produce a fox from the dog family, or a zebra from a horse, or a lion from a cat, or a white man from the negro type; because there is a gulf wider than that which separated Dives from Lazarus, between each separate and distinct type or species and every other such type or species. It is true that some of these types and species will cross, as the horse and ass, producing the mule; the white man and negro, producing the mulatto; but it has not yet been demonstrated that the progeny resulting from the cross is either permanent or fertile. And no ordinary generation, natural selection, or variation of species, will ever cross one of these gulfs. Hence I arrive at the conclusion again, that Darwin's theory of transmutation of species, has no foundation in Nature. We have now arrived at the general conclusion, that Man did not originate himself; nor come by chance; nor by spontaneous generation; nor has he been evolved from the lower animals. Therefore, it inevitably follows that he is the product of some power superior to himself. That power I hold to be the Supreme Architect of the Universe, with its perfect order and complete and endless system. So far as this earth and its systems are concerned, we see the most perfect order and progressive development of the Divine plan, proceeding from the lower to the higher forms of life, until the climax was reached in the creation of Man. No form or type of life was evolved from any other form or type; but the original progenitors of each species or type were created in accordance with fixed laws, and then the stock propagated by ordinary generation. How these several creations of distinct types and species were effected through the operation of the laws of Nature, will be discussed in another part

of the work. It implies the agency of a great first cause, whose grand effects are seen throughout the Universe. In the beautiful language of the psalmist, "The heavens declare the glory of God, and the firmament showeth his handiwork." So far as they pertain to this earth, the grandest and noblest of these effects is Man.

But the atheist is ready to say that the claim that each species was created is begging the question, because an assumption of miraculous power, a thing which he maintains has no existence, since it conflicts with the laws of Nature. In reply, I say that the maker of any system of laws is always above the laws themselves with power to suspend or repeal them. Whether God has ever suspended or repealed any of his laws, need not now be discussed ; that he possesses the power to do so is beyond question. But, I am willing to admit that God generally, if not universally, acts in accordance with his laws and not independently of them. And I incline to the opinion that the so-called miracles are simply exhibitions of divine power, in accordance with laws that are above the finite comprehension of man. We can have but little comprehension of the infinite wisdom, power and goodness of God.

When we turn to Revelation we find the same progressive order in creation that we have already indicated. After chaotic matter had been organized, and the dry land made to appear, by the moving of God's spirit on the waters, God first made the grass to grow, then the herbs, and afterward the fruit trees. Then proceeding to the animal kingdom, made first the fishes, then the fowls of the air, and afterward the beasts of the field, closing his glorious work with the creation of man.

If the position already taken as to the creation of types and species be correct, it follows that each distinct type of



man was the subject of a separate creation; either directly or indirectly through operations of the laws of Nature, which laws are probably beyond finite comprehension. In the progressive order of God's plan of creation, the lowest type of man would naturally follow, next after the highest type of the lower animals had been reached in the person of the gorilla or ourang-outang. Beginning with the lowest form of human life the creative plan proceeded in progressive order from lower to higher types through the Australian, the Papuan, the Negro and the Mongolian, until the highest type was reached in the person of Adam. He was created the governor of the earth, and the federal head and representative of all the types and families of men; and was placed in an earthly paradise and allowed perpetual access to the Tree of Life, upon condition of obedience to the law that God imposed on him as a test of his loyalty.

In support of this position I submit three arguments: First, that based on the law of hereditary descent already presented against Darwin's theory of evolution. Those who maintain that all the types of men are descended from Adam, are forced to cross the great chasm lying between the several species and types of the animal kingdom upon Darwin's mythical bridge of transmutation of species, or surrender their position. You can no more derive a white man from the negro type by the laws of hereditary descent, than you can a dog from the jackal, or a cat from the lion. And it will not do to appeal to miracles in order to escape this dilemma, for when you do that, you admit the creative power, which is exactly what we claim was exercised in the formation of each species or type throughout the animal kingdom.

Our second argument is based on Revelation. A critical examination of the Bible history of creation will show two

distinct creations of man; one recorded in the first and the other in the second chapter of Genesis. I hold that the creation of the inferior types of men is given in the first chapter of Genesis along with the general account of the creation of the earth and its vegetable and animal kingdoms. While the creation of the Adamic type is reported by a different author and at a later date as given in the second chapter of Genesis. That the first chapter of Genesis and the first three verses of the second chapter are by a different and much earlier writer, than the remainder of the second chapter, is evident from the difference in style of the two writers, from the difference in the manner of creation as reported by each, and especially from the fact that the first writer uses the word "God," while the second calls him the "Lord God." The later writer was evidently a Hebrew and gave an account of the Adamic stock, in order to furnish the Hebrew genealogy from Adam through Abraham, down to the times of Moses, while the earlier writer gave the general account of creation, prior to the advent of Adam. The author of Genesis was simply compiling and placed the two narratives in their natural order and proper connection. Let us for a moment compare these two creations and the conditions imposed on the created as reported by the respective writers. The manner of the first creation and the laws given for the government of the created, are recorded in the twenty-sixth, twenty-seventh, twenty-eighth and twenty-ninth verses of the first chapter of Genesis and read as follows, viz. : —

"And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”

The manner of the second creation and laws imposed on the created are recorded in the seventh, eighth, ninth, fifteenth, sixteenth, seventeenth, eighteenth, twenty-first, twenty-second, twenty-third, and twenty-fourth verses of the second chapter of Genesis, and read as follows, viz. :—

“And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that man should be alone; I will make him a helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up his flesh instead thereof. And the rib, which the Lord God had

taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh."

The following distinct differences in the two creations are at once apparent. The first was a general creation like that of the lower animals. The second, a specific creation of sufficient importance, for the manner and matter of the work to be given. The first was a creation of more than one person, and of both sexes; the second of a single male upon whom was conferred great powers and special privileges. The first was commanded to multiply and replenish the earth. To the second no such commandment was given. The first received no charge of business or labor; the second was required to dress and keep the garden of Eden. The first was given dominion over the lower animals; the second was placed in charge of Paradise. The first was given the herbs and fruits of earth for subsistence; the second was given the luscious fruits of Eden, and access to the Tree of Life. The first was left to the ordinary laws of sexual affinity, as other animals. To the second was finally given a female helpmeet, and the sacred institution of marriage. The first was left to associate with and have dominion over the lower animals. The second was accorded the companionship of Jehovah himself as long as he obeyed the laws given him as a test of his loyalty. From the foregoing, and many other considerations which might be presented, it is evident that the creation reported in the first chapter of Genesis refers to the inferior types of men, who were, no doubt, on the earth long prior to Adam.

That there were men on the earth, outside of Adam's



family is evident by the fear expressed by the murderer, Cain, that "every one who findeth me, shall slay me." He certainly did not fear his father and mother and he had already slain his brother, the only remaining member of the family we have any account of then existing. Nobody ever heard of a murderer having any fears of posterity. Whom then could Cain have so feared, if there were no men on earth outside the Adamic family? He was banished to the land of Nod, and soon had a wife and family. Where could he have found a wife, if there were no women in the land of Nod? He soon builded a city and named it for his son. How could a city be established without population? There can be but little doubt, that Cain's wife was a Mongolian woman and this city was occupied by Mongolian people. Eden is conceded to have been in Western Asia. The land of Nod, to which Cain was banished, is said to have been to the east of Eden. The name Nod is said to mean the land of wandering; and no doubt referred to the regions of Central Asia, where the Mongol Tartars, had probably been leading their nomadic life for thousands of years before. The superior civilization of Cain, who was a tiller of the soil and an architect able to build a city, would naturally attract many of his wife's race to his city in quest of more of the comforts of life.

Again we are informed in the sixth chapter of Genesis, that the immediate cause of the flood and the destruction of the Adamic race was its miscegenation with another type of men then on the earth.

The "sons of God" who took wives of the "daughters of men," must necessarily refer to the natural sons of God, to be found among the inferior types of men already on the earth before the advent of the Adamic family. Adam's family were called men because the highest type of Man.

The entire Adamic race, except the family of Noah, and all the mixed stock, was no doubt destroyed by the flood. The historian who records the tremendous events of the flood was no doubt a Hebrew; and in conveying the idea that all men and animals not saved in Noah's Ark, were destroyed, simply meant that all the Adamic race, except Noah's family and all the domestic animals, specially provided by God to Adam, were destroyed, excepting, of course the seed preserved by Noah in his Ark. And as there could have been no reason for destroying the inferior types of men, on other parts of the earth, who had not mixed with the Adamic race, there is no reason to suppose that the flood extended beyond that part of the world occupied by the Adamic population which would have left the inferior types still existing, as we find them in nearly every part of the earth, with many evidences of their occupancy for a period, extending much farther back into the past than the epoch of the Noachian deluge as usually computed by the orthodox world. The wonderful preservation of Noah and his family we believe to have been for the purpose of keeping on the earth a pure specimen of the highest type of man; in order that the world might be populated, as it has been, by a great race of progressive and history-making nations. And the reason that Noah's family was selected is clearly given. "He was perfect in his generation;" that is not mixed with the inferior types and consequently not degenerated and "become evil in every imagination of his heart" as the race generally is reported to have been.

We now submit our third argument in favor of the creation of the distinct types of men, based on data which the most orthodox believer in the unity of the race, can not dispute.

Those who hold that all men are descended from Adam



through Noah necessarily insist that the flood was universal, and destroyed all men on the earth except Noah's family. According to this view, all types of men now found on the earth descended from the three sons of Noah. Now, if I am able to take the tenth chapter of Genesis, and show where all the sons and grandsons of Noah settled after their dispersion, and what races and nations sprang from them and it should turn out that none of the inferior types of men are found among the descendants of Noah, then I have established my proposition from the standpoint of orthodoxy.

The tenth chapter of Genesis which locates the sons and grandsons of Noah and the races and nations which sprang from them reads as follows, viz. :

“Now these are the generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood. The sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras: and the sons of Gomer; Ashkenas, Riphath and Togarmah: and the sons of Javan; Elishah, Tarshish, Kittim and Dodanim. By these were the isles of the Gentiles divided into their lands, every one after his tongue, after their families in their nations. The sons of Ham; Cush, Mizraim, Phut and Canaan. The sons of Cush; Sheba, Havilah, Sabtah, Raamah and Sabtechah. The sons of Raamah; Sheba and Dedan. Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said “even as Nimrod the mighty hunter before the Lord.” The beginning of his kingdom was Babel, Erech, Accad and Calneh in the land of Shinar. Out of that land went forth Asshur and builded Nineveh and the city Rehoboth, and Calah, and Resen between Nineveh and Calah: the same is a great city. Mizraim begat Ludim, Anamim, Lehabim and Naphtuhim, Pathrusim, Casluhim (out of whom came Philistim) and

Capthorim. Canaan begat Sidon his first born, and Heth, the Jebusite, the Amorite, the Girgasite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, the Hamathite: and afterward were the families of the Caananites spread abroad. The border of the Caananites was from Sidon as thou comest to Gerar unto Gaza; as thou goest unto Sodom and Gomorrah, Admah, Zeboim even unto Lasha. These are the sons of Ham after their families, after their tongues, in their countries and in their nations. Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born. The children of Shem; Elam, Asshur, Arphaxad, Lud and Aram. The children of Aram; Uz, Hul, Gether, and Mash. Arphaxad begat Salah, and Salah begat Eber. Unto Eber were born two sons: the name of one was Peleg, for in his days was the earth divided, and his brother's name was Joktan. Joktan begat Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal and Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab; all these were the sons of Joktan and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations, and by these were the nations divided in the earth after the flood."

Here is what purports to be a full account of all "the families of the sons of Noah after their generations, in their nations." Let us see if any Negroes, Indians, Malays or Mongolians can be found among them. And as it used to be strenuously insisted that the negro was a Hamite we will take up the sons of Ham first and see if any negroes can be found among them. From the sixth verse of the foregoing chapter we learn that the four sons of Ham were Cush,

Mizraim, Phut, and Canaan. All historians, sacred and profane, agree that Mizraim was the founder of Egypt. And the Egyptians although a dark colored people, were nevertheless an intellectual race with regular features and the first people to attain excellence in the arts and sciences. From Egypt's store-house of learning and wisdom even classic Greece drew inspiration and imparted valuable lessons to the entire Japhetic world. The Egyptians had none of the features of the negro, as is clearly shown by mummies of both races, preserved side by side for over four thousand years.

The negro type that far back was exactly as it is now.

Most accounts agree that Phut settled to the west of Egypt, producing the Moors and other dark colored nations, which sprang up on the southern shores of the Mediterranean Sea. Hannibal, the great Carthaginian general, was a Hamite, being either of the same stock as the Moors, or descended from the Phœnecians, who were also Hamites. There were no negroes in this branch of Ham's family. Cush and his sons settled first in Arabia, but were finally driven out by the Shemites, when part of the race went to India and part to Africa, settling immediately south of Egypt in countries known in later times as Nubia and Abyssinia.

This was a very populous and powerful branch of the Hamite family in the early history of Noah's descendants. It was Nimrod, one of the sons of Cush, who rebelled against the decree of God for the dispersion of the races and remained at Babylon, establishing a kingdom on Shemitic territory, where he tyrannized over the Shemites for a long time. At this time, the main bulk of the Cushites were in Arabia, but years afterward were expelled by the Shemites and went to India and Africa as already stated. There were no negroes among the Cushites. But it was on Canaan that

the curse of Noah was said to rest, and from whom it was claimed the negroes descended.

Let us see if any negroes can be found among the Canaanites. The foregoing chapter gives their habitation as extending from Sidon to Gaza. The same country afterward given to Abraham and finally occupied by his descendants, who under Joshua, conquered and destroyed the Canaanites and took their country. If there were any negroes among these people neither Abraham, Isaac, Jacob nor Joshua gives any account of them.

The Phœnicians who occupied the shores of the Mediterranean, adjoining the land of the Canaanites, were a branch of the Caananite descendants, the earliest mariners of the world and the greatest commercial people of antiquity. There were no negroes among them.

The descendants of Shem settled in Asia. The sons of Shem were Elam, the progenitor of the Persians; Asshur, the founder of Assyria; Arphaxad, the father of the Chaldeans and Hebrews; Lud, from whom came the Lydians; and Aram, the ancestor of the Syrians. All well known nations which attained a high degree of civilization in the early age of the world. Shem's was the priestly race; from it have sprung all the systems of religion recognizing the one true and living God. It has never been charged that any of inferior types of men were descended from Shem.

The Japhetic branch of Noah's family, improperly called the Caucasian race, settled in northwest Asia and Europe. The races and nations to which it gave birth have been known since the dawn of history and were all white men. The sons of Japheth were Gomer, the father of the Germanic or Teutonic stock, embracing the ancient Scythians and all the branches of the German and Scandinavian families; Magog, said by Baldwin to refer to the Russians; Mesheck, to the Mus-



covites ; Madai, the father of the Medes ; Tubal, the father of Japhetan Tartars ; Tiras, who is believed to be the progenitor of the Thracians or Celts. While the four sons of Javan settled on the four peninsulas of the Mediterranean Sea — Asia Minor, Greece, Italy and Spain, giving rise to the Trojans, Grecians, Romans and Spaniards. These were the first great nations of the Japhetic stock which became prominent in history. It has never been claimed that any negroes descended from Japeth.

I have now noticed the entire Bible account of the dispersion of the descendants of Noah and their settlement upon the earth. I have shown where the sons and grandsons of Noah settled and what nations sprang from them. And have found no negroes, Indians, Malays, or Mongolians among them. Some one, however, is ready to ask, What about the Chinese? I can only answer that both sacred and profane history, as well as the laws of hereditary descent, clearly show that they did not descend from Noah. And I give it as my opinion that they are the descendants of Cain by a Mongolian wife. Many of the Mongolian features are common both to the Chinese and American Indians. Any close observer can see the favor and relationship. The superior civilization of the Chinese over the other branches of the Mongolian type is due, no doubt, to the knowledge imparted by Cain, who had learned agriculture and the other civilized arts from Adam. While the historic fact that Chinese civilization has stood still from the earliest ages is due, no doubt, to the constitutional want of progress everywhere found in the Mongolian stock. This, of course, is only an opinion.

The view I have presented of the creation and distribution of the inferior types of men before the advent of Adam is the only one, which will reconcile the discrepancies and con-

flicts between the Bible and Geology. Profane history takes up the descendants of Noah, where they are left in the tenth chapter of Genesis and beginning with the Chaldeans, Assyrians, Egyptians, Phœnicians, Greeks, Romans, Celts, Germans, etc., shows that all the great history-making people and none others are from Noah. And that none of the inferior types of men can be traced to Noah; while Geology exhibits indisputable evidence of the existence of prehistoric man upon almost every part of the earth, thousands of years prior to the time usually accorded to the existence of the Adamic type on the earth. If the advent of Adam does not date back more than six thousand or seven thousand years, which is generally conceded, geology affords overwhelming evidence of the existence of pre-Adamites. And the only way to reconcile the Bible and geology, is to admit the separate successive creation of the several types of man and the existence of the lower types on the earth, thousands of years before the advent of Adam.

The only scripture which appears to dispute this theory is the expression of Paul recorded in Acts of the Apostles, seventeenth chapter and twenty-sixth verse, that "all nations were made of one blood." The use of the word blood, as given in the common version of the Bible, I consider of very doubtful import. The true idea is that God made all nations from one spirit. Wilson's Emphatic Diaglott, the best translation of the New Testament that I have been able to consult, does not use the word "blood" at all.

But even if the use of this word "blood" is allowable, it does not necessarily contradict the theory of the human race which I have presented. It is a fact which can be and has been demonstrated that the blood of all the races and types of men on the earth is chemically the same — that is, when analyzed contains the same constituents; and therefore it



can properly and truly be said that God has created all nations of, or with one or the same kind of blood. But if this proves anything in behalf of common descent of all races from Adam, it proves too much, because the same chemical analysis shows that the entire family of Mammalia possess exactly the same character of blood that the several types of men do. So, if possessing the same blood makes all men brethren and descended from a common ancestor, viz. : Adam — then we must admit Darwin's plea, acknowledge our kinship with the animals, and a common descent of all types and species from them. The leading idea that Paul was inculcating is that God as the Creator is Father of all; and that all men being his creatures are brethren.

## CHAPTER II.

### THE PROGRESSIVE DEVELOPMENT OF THE EARTH.

IT is agreed by all, except atheists, that God, or the First Great Cause, created or developed the universe out of existing matter. How matter came into existence is a mooted question. Orthodox religionists hold that God created matter out of nothing. Many scientists maintain that matter is eternal. Wilford Hall, in his great work, "The Problem of Human Life," condemns the orthodox idea as absurd, and yet not willing to admit that anything outside of God is eternal — takes the position that God out of His own external being has evolved or condensed the material universe.

On page 33 of said work, Mr. Hall uses the following language, viz.: "Resolve all matter, for example, first, into Prof. Crook's fourth state, or Dr. Lockyear's single elementary substance; then into the grosser incorporeal elements of Nature, such as electricity, gravitation, magnetism and other forces; then into the higher phase of incorporeal substance, such as constitute the vital and mental powers of the organic world; finally, into the substantial elements of God's own eternal being, so to speak; out of which, by His infinite power and wisdom, He might have condensed the various grades of substance, down to the material world itself. This would constitute God himself the source from which has been derived universal nature, and answer both the scientists and the Westminster Confession."

The following extract from an able criticism of Elder Thomas Munnell, A. M., fully explains the position of Mr. Hall: —

“He maintains that as all things are ‘of God,’ ‘Of whom are all things,’ so all the elements of matter are but condensations of His ‘exterior nature,’ and not a product from nothing; that ‘physical organisms were condensed and framed out of that portion of God’s omnipresent substance suited to such material existences; their vital parts out of a higher, finer grade of God’s substantial nature; while the mental faculties and spirit were but drops out of the higher qualities of God’s substantial intelligence and spiritual essence.’

“Admitting that the mental faculties and spirit were ‘drops out of God’s spiritual essence,’ and not ‘attenuations’ of the finer elements of *matter*, it still leaves the doctrine that electricity, magnetism, animal life, and all physical organisms are in the nature of ‘attenuations’ of the grosser forms of matter; or, which is the same thing, that these organisms are but condensations of higher elements from God’s own exterior being. Now, is the idea that ‘an immaterial substance can be transformed into a material body’ unscientific and irrational? If immaterial substances can not be ‘condensed’ into the material, it is equally true that the material can not be ‘attenuated’ into the immaterial; and hence it has been objected with some force that attenuation of matter does not destroy the properties of matter; that if matter be ponderable, tangible, corruptible and divisible, no degree of attenuation or condensation would, in such particulars, change its nature. But as true scientific ideas are often embarrassed by the imperfections of human language, I suggest that instead of the words ‘condensation’ and ‘attenuation,’ we use the words *synthesis* and

*analysis* and see if the above objection will have the same force.

“ While it is true that attenuated matter may still possess some, at least, of the same properties it had before, is it true that matter *analyzed* possesses the same properties? The air is attenuated as we ascend from the surface of the earth, and is homogeneous at all altitudes; but if we analyze it, are its elements homogeneous with the air? Do the oxygen and the nitrogen of the air, when set free, possess the qualities of the air when undecomposed? If attenuation is always responsible for homogeneity of substance, is analysis responsible for it also? Analyze water, and are its oxygen and hydrogen of the same nature as water, or but attenuated water? Are they alike visible or ponderable, or do they taste like water? Or take light — white light — and decompose it, and why does no one of the seven colors in the least degree resemble the original white? Here, again, analysis is not responsible for homogeneity, of which chemistry will give us ten thousand proofs. Is not all material nature composite? and may not every substance be analyzed, no matter how gross, into higher and finer grades of matter?

“ Then as to *synthesis*, the process is simply reversed, and the evidence is the same. How it is that oxygen and hydrogen so shake hands, fill each other's interstices, and marry up each other's little infinitesimals, as to produce a *tertium quid* in the shape of water, so different from both, is a secret that lies deep in the unravelled arcana of God. But the great truth taught by this *synthesis* is the same as that taught by analysis — that it also is not responsible for homogeneity. The same is true when you throw oxygen and nitrogen back into air, and seven colors into white light, namely, no homogeneity.



“The above facts, running both up and down the scale, clearly show that *analysis* results in higher grades of matter, and that the elements of the coarser forms are of finer quality than the forms they compose. How this can be, may be a mystery that will forever outfathom all our measuring lines; and yet, the fact itself is indisputable. As in the case of water analysis into oxygen and hydrogen, if we had some powerful laboratory process by which we could analyze oxygen, analogy would evidently say that its elements, should it be found a composite substance, would prove to be of still higher grade, and equal, possibly, to electricity. Nor is it inconceivable that a still further analysis would discover elements equal to vital energy; and so on, till in thought we reach the hypothetical ‘exterior nature of God,’ from which elements may have been synthetized first into the finer, and then into the grosser elements of all the ‘physical organism’ in the universe, as well as all material existences. This view of the case certainly shows that the hypothesis that God, evolved all things from Himself is not ‘unscientific,’ for it is only following out certain well known scientific facts to their analogous ultimata, besides harmonizing with the Scripture, ‘For of Him and through Him and [back] to Him are all things.’

“But is it probable that God has any such ‘exterior’ nature as the hypothesis demands? Here the gates stand ajar but little; and yet we have a right to whatever hint may be found either in nature or the Bible. And first we see in ourselves, made in the image of God (perhaps on the general plan of God’s own organization), the ‘inner and the outer man;’ and in the next world ‘we’ are to have heavenly ‘tabernacles,’ and these ‘vile bodies’ to be transformed like ‘Christ our glorious *body*,’ and He is the ‘express image of God;’ — from all of which it is rather probable



that God is possessed of an 'exterior nature;' and if so, the supposition that He synthetized the universe out of said nature is not absurd, nor as unscientific as that He made all things, material and immaterial, out of absolute nothingness.

"Nor is there any more danger of His wasting away His exterior nature by thus educing all material things, than there is of His wasting His spiritual essence by becoming the 'Father of all spirits' in all worlds. He that makes millions of suns to burn, for decillions of centuries for aught we know, with undiminished heat and splendor, without the least evidence to us of a supply of fuel for their wastes, is not likely to be embarrassed by the slight expenditure in creating all 'things present and things to come' in any manner He may see proper. The fact that 'the things which are seen were not made of things that do appear' (Heb. xi:3) shows that all gross visible substances were composed or synthetized out of higher, invisible elements which were all *substantive*, but in their highest and last analysis not necessarily *material*. And if gross matter loses one property after another by successive analysis, why might not the last analysis drop the last property of material substance, and reach the frontiers of 'the exterior nature of God' required by the hypothesis before us, as assumed in '*The Problem of Human Life?*'"

The hypothesis assumed by Mr. Hall is not an unreasonable one; and it is clearly stated and ably maintained by Elder Munnell in the extract just quoted. The same position is maintained by A. J. Davis, in his "*Revelations of Nature*," and other remarkable works. Mr. Davis claims to have demonstrated the truth of this position through his extraordinary clairvoyant and spiritual powers. But after all, so far as man is concerned, this question will have to be relegated to the domain of the unknowable. We have no possible means

of knowing, and to us it is a question of little practical value whether matter is eternal; or was created out of nothing; or was condensed by God out of His own eternal being.

As far back as our finite minds can reach we find matter existing; and where we take hold of the subject, spirit and matter appear to be the two great original elements by which and out of which the universe, with its myriads of suns and worlds, with all the inhabitants thereof, have been developed or created. Spirit is life; and all matter has been endued by spirit with life, but in different degrees.

The All-wise Creator planned the Universe; and by His Almighty Power acting by and through His Spirit, created and developed the universe in all its departments, spiritual and natural. The fundamental law of the universe appears to be the law of sex. The eternal conjugation and impregnation of matter by spirit, has produced the material universe, in all its glory and endless variety. The active agent and instrument of Spirit, in organizing matter into form and life, is, no doubt, electricity, with its accompanying elements of light and heat. Our earth, as a negative, receives its light, and electricity, and heat from the sun. Our sun receives these life-giving agencies from the great central sun, around which it revolves; and so on in succession back to the great central sun of the universe; which is the great negative that is continually impregnated with these life-giving agencies by the Absolute and Eternal positive, the Creator Himself.

Through these mysterious agencies original matter was organized into form, as we find it in the mineral kingdom of the earth, and as it, no doubt, exists in thousands of other planets and worlds; and as soon as matter assumed form it was endowed with life, and that life we call motion. The

normal state of all matter is motion, and not rest. The inertia which we seem to behold in matter or the earth is relative and apparent, not real. Motion may be said to be the life, or inner principle, and form the outward expression of all organized matter, as we find it in the mineral kingdom of the earth. The same Creative energy which has produced from original matter the mineral kingdom has also developed out of the latter the vegetable kingdom, with its manifold forms of life. And as the different forms of the vegetable kingdom, from the lowest to the highest, have been developed in their order — each has been endued with that inner principle we term the life of the vegetable kingdom.

And so on in like manner, and in due order of succession, these mysterious agencies developed out of the mineral and vegetable kingdoms, animal life, in its myriad forms, and endued each form with its appropriate life, which we term sensation. But I can not pursue this fundamental aspect of the subject farther here.

I now present the theory I have adopted as to the *modus operandi* of the development of the material universe. It is believed that matter, after having been endued with life and motion, existed first in the form of an immense body of fire-mist. That gradually, by attraction and by cooling, it gathered around the heaviest points, forming the various suns of the universe, with a grand central sun, around which they began to revolve. That in due time rotary motion also set up in these bodies; the effect of which was to depress them at their poles and protrude them at their equator. That as the matter gradually cooled, concentric rings were thrown off at the equators, which in process of time became the planets revolving around each particular sun. The rings around the planet Saturn were, no doubt, thrown off in this way, and may indicate how the matter of all the planets



was first thrown off from the sun, as well as how the matter of our moon, and that of all the satellites of the other planets was thrown off from their respective parent bodies.

Saturn's rings may in process of time become moons, similar to those of Jupiter or that of our earth. It will be seen that this theory proceeds on the idea that our moon was, ages ago, thrown off from the body of the earth, as the earth itself was ages before thrown off from the body of the sun; which in the rolling ages of the past was itself probably thrown off from the body of its parent sun, supposed to be the star Alcyone, one of the Pleiades, around which it is claimed our sun with its systems of planets is revolving. This theory is sustained by the fact that science has demonstrated that the matter of our sun and all its planets and their satellites, is of the same nature; that is composed of the same chemical elements; and that the form, condition, and appearance of each body depends entirely on the amount of heat and electricity existing among its particles at the time. It is also found that the matter of comets, aerolites, or so-called shooting stars, is exactly the same as other planetary bodies. Hence it is believed that comets are new planets in process of formation, which have not yet assumed their proper balance in regular orbits. And that aerolites are simply planetary matter floating in space, in certain parts of the Universe through which the earth passes in its revolution around the sun. In the milky way and other parts of the heavens immense bodies of nebulous matter can be perceived with the telescope, which has not yet even assumed the form of comets. In the far off Southern Polar regions of the heavens are found the celebrated Magellan clouds, which are immense bodies of nebulous matter, occupying an apparently starless void. This evidently is a great reservoir, of planetary matter in process of preparation, which is yet to



pass through the cometary state, and finally form new planets.

But this must suffice in the way of predicate and theory. I come now to the subject proper of this chapter, the earth and its progressive development.

At some time in the remote past the earth was an erratic comet — a mass of fiery matter lately thrown out from the sun. Under the operation of the laws already referred to, in the process of the ages, it gradually assumed its present elliptical orbit and began its revolutions around its parent sun. And in due time became itself the parent of the beautiful moon, which was thrown out from the body of the earth, and established its revolution around its parent center. I have not the time, nor would it be profitable to follow in fancy the history of the earth through the millions of ages of the great struggle between fire and water, in which it was condensed and cooled down from a heat of which the human mind can have no conception to a condition fit for vegetable and animal life.

I must refer the reader to such interesting works as "Our Planet, its Past and Future," by Prof. Denton, and "The Story of the Earth and Man," by J. W. Dawson, in which this subject will be found to be ably treated.

It must suffice for the present to say that this earth was no doubt at the first a fiery mass of gaseous matter, moving like any other comet in its eccentric orbit. That in the process of the ages, under the operation of natural laws and causes, it became reduced to order and system; and from a gaseous to a liquid form, and finally to its present partly solid form.

It is now as we see it, on its surface partly solid and partly liquid; and sufficiently cooled for animal and vegetable life; but is believed to be in its central parts a fiery mass of liquid matter.

As already stated the spirit of the Creator acting through the laws herein referred to, has animated all the matter of earth with life, but in very varied forms and different degrees. First, it built up the solid structure of the mineral kingdom, and clothed it with the fertile covering of the soil, full of the germs of vegetable life, ready upon the proper application of the light, heat, and electricity of the sun, in connection with moisture, and other ingredients and conditions of the air, to produce vegetable life. First, the tiny blades of grass; then the plant and vegetable; and afterward the majestic forest tree, as well as endless varieties of fruits for the sustenance of animals and men, in their due and regular order. Of course, I recognize the fact that each form of vegetable life, when once developed from the earth, produces itself by ordinary generation from the seed. But I am here referring to the original development of the various forms of vegetable life; which evidently was from germs existing in the earth, and which process has been going on ever since the beginning of vegetable life on the earth, and is yet going on.

To illustrate: Take the most dense primeval forest in the Mississippi Valley, remote from any settlement, where hardly sufficient rays of the sun have penetrated in a thousand years to produce even a few sprigs of grass, to say nothing of the ordinary crops of weeds that infest cultivated fields; fell the timber, clear off the land, and put it in cultivation; and before you can mature a crop of grain, cockleburrs and crab grass, or some other form of weeds or grass, will spring up; and that where nothing of the kind ever before grew, and with no possibility of any seed having been previously deposited. The only possible explanation of this well known fact to pioneer farmers, is that the germ is inherently in the soil.

Who has not observed in all the older settled States of the United States, when timbered land has been cleared and cultivated for a half century, and then thrown out, that when a growth of timber reappears on the land, it is often of an entirely different species from the original growth; that too with no possibility of the new growth coming from seed. Often a crop of young pine follows an oak forest with no pinery sufficiently near for any possibility of seed.

The foregoing facts, and hundreds of others which might be noted, clearly show that the germs of vegetable life have been deposited in the bosom of the earth by creative power.

That the forms of animal life have developed from the vegetable, as the forms of vegetable life appear to have developed from the mineral kingdom, is by no means so evident; — yet we know that this is in some general sense true, because we find in man all the elements of the animal, vegetable and mineral kingdoms; and in lower animals the elements of the vegetable and mineral kingdoms; as we find in vegetable life the elements of the mineral kingdom. And while we can cite no cases where the earth, or its vegetable growth has produced animal life, when we come to the water it is somewhat different. Water, when examined by the aid of the microscope, is found to be full of animal life. And every observing person has noticed that in wet weather branches, in localities remote from streams containing fish and where no fish could possibly come in the natural course — that after rains in warm weather where holes of water are left standing for a few weeks, several varieties of small fish invariably appear and live in the water, until it disappears by evaporation, when the fish die. Fish also appear in the same way in artificial pools. I have observed hundreds of such cases where it was utterly impossible for the fish to have gotten to

the locality, unless they rained down from the clouds, as is sometimes suggested. I believe they came in exactly that way, but not in the developed form of fishes. They came in the form of the original germ in the water, which under the proper condition of stagnant water, air, sun, heat, light, electricity, etc., germinated, or developed into fish.

As germane to the subject, and throwing some light upon the origin of life in the vegetable and animal kingdoms, I make this extract from the writings of A. J. Davis, found on page 237, of his work entitled "Revelations of Nature:" —

"Chemistry will unfold the fact that *light* when confined in a certain condition, and condensed, will produce *water*: and that water thus formed, subjected to the vertical influence of light, will produce by its internal motion and further condensation, a gelatinous substance of the composition of the, spirifer, the motion of which indicates animal life. This again being decomposed and subjected to evaporation, the precipitated particles which still remain will produce putrified matter similar to earth, which will produce the plant known as the *fucoides*. It is on the results of this experiment (the truth of which, as above represented, can be universally ascertained), that rests the probability, though not the absolute certainty, of the truth of the description which I am about to give concerning the first form possessing life."

I wish in this connection, to draw this clear distinction, viz: That while there seems to be a close and intimate connection between the mineral, vegetable and animal kingdoms, as much so as that between the foot, leg, and thigh of a man; and while in many cases vegetable life seems to be developed or evolved from inherent germs in the mineral kingdom; and in some cases animal life appears to be de-



veloped from water, in a similar manner; while, if you please, nature seems to teach this much of evolution—it is not a spontaneous generation, that I admit, but that original impregnation of matter by spirit, with various forms and degrees of life, to which we called attention in the beginning of this chapter. Nor is there about any of these processes of nature any transmutation of species, or evolution of one form or type of animal life out of another, as Mr. Darwin maintains. But simply a development of a new form of life, out of the elements of matter; but which matter has long since been organized and vitalized by the spirit, through its natural agencies, electricity, light, heat, etc. And which new form of life, when once developed, propagates itself by ordinary generation—like producing like; and although the progeny often varies enough to produce new varieties—no case has ever been cited where any form of animal life developed into a new and distinct type or species.

The order of nature seems to have been one of progressive development, proceeding always from lower to higher forms of life. No new form of life, however, seems to have been developed from any existing form; but it is created or developed under mysterious natural laws and agencies, not yet comprehended by man, but which, nevertheless, exist and are not in conflict with any of God's other laws, natural or revealed.

Hence in the gradual and progressive development of the earth through the countless ages of the past, we had first the mineral kingdom; then the manifold forms of vegetable life appearing in their natural and successive order; and last, animal life commencing with the lowest forms, and proceeding from lower to higher, until the climax was reached in the creation of man.

That this was the order of the creation and development of the earth and its inhabitants, is equally shown by the science of geology and the Bible.

The order of the creation as given by Moses, proceeding from the mineral kingdom through the vegetable to the animal, and from the lowest to the highest types ending with man — is fully corroborated by the testimony of science written in the rocks and strata of the earth, through the countless ages of the past.

## CHAPTER III.

### THE SEVERAL TYPES OF MAN.

I SHALL not undertake to say how many distinct types of Man have been created or developed on the earth. But I shall maintain that in accordance with the established laws of the universe, the earth has, probably for millions of years, progressed in a regular order of development from lower to higher forms of life. That first, the mineral kingdom was established. Then out of this was developed the vegetable kingdom with its manifold forms of life. Lastly, the animal kingdom was developed in progressive order, proceeding from the lowest to the higher forms of life, until the topmost round in the ladder of earthly being was reached in Man. As we find in the vegetable and animal kingdoms, below Man, distinct types and species, so in the human family, distinct types have been developed, proceeding always from lower to higher forms of life.

I shall not undertake to say what is the lowest type of Man, that has appeared on the earth, or where and how it appeared. But shall maintain that the Adamic type of Man is the highest; and between that and the lowest several distinct types have appeared; and that many varieties of men have been produced by the crossing of types and otherwise. I will only make this general classification. The tree of Man may be divided into three great branches. First, and lowest on the trunk of the tree, we have the great branch of the black races, with its subdivision of branches,

such as the Australians, Papuans, Hottentots and various tribes of negroes. This branch of the human family was, no doubt, the first to appear on the earth, and probably originated in some of the islands or on the shores of the Indian Ocean either in Australia, Southern Asia, or Eastern Africa, and the main body of it is yet found in the islands of the Indian Ocean and in Africa. This, being the lowest branch on the great tree of Man, has made very little progress and no history.

The second great branch of the human family, I shall call the brown races, meaning thereby to include the red and yellow men as well. This might very properly be called the Mongolian branch, including Mongolian Tartars, Chinese, Japanese, Malays, American Indians and other kinds and varieties. This branch appears higher up on the grand trunk of the tree of Man, and of course, later in time. The original habitation of this numerous branch of the human family was, no doubt, the great plains of Central and Eastern Asia. It spread from its original center eastward, northward, and southward, over Asia and into the islands of the Pacific and Indian Ocean; and also north-eastward *via* Behring's Strait into America, and then east and south driving out in the course of the ages the mound-builders, Astecs and Tolties; who in advance of them occupied parts of the United States and Mexico. These races have not been stationary and torpid like the black races; but in the main migratory and aggressive. They have, however, with the exception of the Chinese and Japanese, been idle, nomadic and utterly non-progressive. These races have subsisted principally by fishing, hunting, and conquest; and outside of wars and invasions have made little or no history.

The two great branches of the human family, to which I have just referred in such brief and general terms, I believe



to be the men, whose creation is recorded by Moses in the first chapter of Genesis. The twenty-sixth, twenty-seventh, twenty-eighth, and twenty-ninth verses, read as follows: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowls of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."

From the twenty-sixth verse it is seen that God created these men hunters and fishers. That the very object of their creation was to have dominion over the fish of the sea, the fowls of the air, and the animals of the earth. In the twenty-eighth verse God blessed them, and commands them to multiply and replenish the earth and subdue it, in order that they might have that dominion over the animal kingdom for which they were evidently created. And in order that they might not have to consume their time in hard labor for a subsistence; but might have ample time to subject the animals and subdue the earth, God in the twenty-ninth verse provides for their subsistence without labor, by giving them the fruits, vegetables and herbs of the earth "for meat." God promised them to provide for their wants, through the productions of nature, evidently in order that they might have ample time to subdue and keep down the

animal kingdom. No labor was required of these men as was required of Adam, afterwards. The latter, even in Eden, was required to "dress and keep the garden," and after his expulsion, was doomed to hard labor for subsistence. No other labor than hunting and fishing was required for the inferior types of man, and hunters and fishers have they been, through the long lapse of ages. Neither the American Indians, Mongolian, Tartar or any other race with the Mongolian type prevailing, has ever been an honest tiller of the soil. They will hunt, fish, rove, rob and plunder, but never work; they will die first. I am aware that the Chinese and Japanese are exceptions and appear to contradict the proposition just laid down; but the contradiction is only apparent. These nations are not pure Mongolians. It is true they have a Mongolian base in their constitution which is indicated in their features. But their willingness to engage in patient labor, their settled habits, their progress in the domestic arts, their semi-civilization and their history all clearly indicate that the Mongolian stock is crossed with some branch of the Adamic race. As to when, where and with what particular branch this cross occurred we have no reliable data. I have a theory about the Chinese which was presented in the first chapter, and to which the curious reader is referred. Said chapter also contains much more extended arguments in favor of the proposition that the two great branches of the human family, first referred to in this chapter, were on the earth thousands of years in advance of the Adamic type of men.

In the progressive development of the earth and of man, the time finally arrived when the main trunk of the tree of man was to be developed and the governing type of the race created. This occurred, as is generally believed, somewhere in Western Asia and the Mosaic account of it is found in the second chapter of Genesis, beginning at the fourth verse.

The most casual reader will mark the wide contrast between the history of the two creations recorded respectively in the first and second chapters of Genesis. The first is a general creation of male and female mentioned in immediate connection with the creation of the other animals. The second is a special creation of a single male. The first men are given dominion over the animals and nothing is required of them but to replenish the earth and subdue it. The second man is created after the specific announcement that there was no man to till the soil and labor was required of him. The first men and women were simply "made" in a general way like other animals. The second man was "created" out of the dust of the earth and the "breath of life" "breathed into his nostrils," when he became a "living soul." This means that his body not only contained the elements of the mineral, vegetable and animal kingdoms below him, but also an element from above. "The breath of life" not only implied that immortal spirit which characterizes man as superior to the lower animals, but also indicated that in Adam the spiritual powers were opened and developed and that he was competent to meet God face to face and converse with Him. Adam at first was not an animal man such as the inferior types of men created before him were; nor as he and his progeny were after their fall and expulsion from Eden. He was created a spiritual man, that is with his animal body under control of his spirit. He was fit for spiritual life and constant communion with God, consequently he was placed in a paradise with the privilege of meeting God face to face and of having access to the Tree of Life, whereby his physical life might have been continued forever had he obeyed God. But he violated the law, became estranged from God, was expelled from Eden, forfeited the right to the Tree of Life and became subject to physical death as other animals. In short, became an animal man, like his prede-

cessors, but far their superior in intellectual, moral, social and spiritual capacity, and consequently remained the ruling type of the race. As such God required of him labor and imposed on him the responsibility of governing the world. The inferior types were to govern the animals below them; the Adamic type to govern them.

But the descendants of Adam were exceedingly sinful; they put themselves down on a level with the lower types and miscegenated with them, until God, in order to preserve a pure stock of the ruling type of men selected Noah, a man perfect in his generation; that is unmixed with the lower types of men. The flood destroyed all the Adamic stock except Noah's family, who were preserved as the progenitors of the highest type of the human race on earth, under new conditions of government, which will be explained in a succeeding chapter. There has been a great deal of unnecessary discussion about the unity and diversity of the human race. The truth is unity and diversity both exist throughout God's entire creation. Every where in the universe we may behold "unity in diversity, and diversity in unity." Our solar system for instance, is but one system, yet it contains the greatest diversity of planets and satellites. The earth is one, but contains its mineral, vegetable and animal kingdoms. So Man is one human family or *genus homo*, but possessed of many distinct types. Life on the earth is best represented by a tree. Its tap-root is the mineral kingdom; its main lower branch root is the vegetable kingdom; its main upper branch root is the animal kingdom; its first and lower great branch represents the black races; its upper main branch, the brown races, while the upper trunk and top represents the white races. I have not deemed it necessary to go into a consideration of each distinct type of the three great branches of the human race, to which reference has been made in this chapter. I, however, give in this connec-



tion the following table of types and races, taken from Prof. Winchell's Preadamites, pages 302, 303, 304, 305, and 306. This table no doubt approximates something like a true classification of the different types of Man. It is as follows, viz.: —

#### AFFILIATED CLASSIFICATION OF MANKIND.

(Based on the Aggregate of Characters.)

#### FIRST MEN:

##### PREAUSTRALIANS.

- 1 AUSTRALIANS:
  - 2a I. Bushmen (transitional).
  - 2b II. HOTTENTOTS:
    - 3a Kaffirs (transitional).
    - 3b 1. Bantu Negroes.
      - (1) Eastern: Zanzibarites, Mozambiques, Betchuans.
      - (2) Interior.
      - (3) Western.
        - Bafans or Fans.
        - Bundas.
        - Congoes, northwestern tribes.
    - 3c 2. Soudan Negroes.
      - (1) Ibo, (2) Nuffi.
      - (3) Joloffers: (a) Mande, (b) Odshi, (c) Ewhi.
      - (4) Ghanas, Sonrhay, (5) Hausa, Masa, (6) Bournous, (7) Baghiami.
      - (8) Dinka.
        - Shillook (transitional).
        - Fundi (including Sennaars, bas, Berthas).

## LIOTRICHs,

*Euthycomés,*

Preasiatics,

Premongoloids,

Premalays,

Malays,

Malayo-Chinese,

Chinese,

Prejapanese,

Altaians,

Northern Asiatics,

Hyperboreans,

Americans,

European Troglodytes.

*Euplocams,*

Australians,

Dravidiáns,

Noachites.

After much consideration of the subject, I am convinced that no classification based on the hair will represent the *genetic* relations among the races and sub-races. An affiliated classification must be based on the sum of the characters, and must be checked by a careful observance of linguistic relationships. I have elaborated an arrangement on this basis; and, having first presented it for convenience of reference, I will proceed to explain the grounds of my conclusions. The notation at the left is for use in connection with the "Chart of the Progressive Dispersion of Mankind."

4a      III. Tasmanians (transitional).

4          Fijians (transitional).

## PAPUANS:—

## 1. Australian Papuans (Melanesians).

(1) New Guineans, (2) Pellew Islanders, (3) New Irelanders, (4) Biranas, (5) Solomon Islanders, (6) New Hebrideans, (7) New Caledonians.

## 4b 2. Asiatic Papuans (Negritos).

4b<sup>1</sup> b<sup>2</sup> b<sup>3</sup> (1) Aëta, (2) Semangs? (3) Mincopies.

## IV. Premongoloids:

## MONGOLOIDS.

## 5a 1. Malays.

(1) Asiatic Malays, (2) Pacific Malays (Polynesians and Micronesians).

(3) Madagascar or Malagases.

## 5b 2. Malayo-Chinese (Indo-Chinese).

(1) Thibetans, (2) Lepcha, (3) Sifans, (4) Burmese.

(a) Thai Group, (b) Anamese.

(5) Tribes of Indo-China.

## 5c 3. Chinese.

## 5d 4. Prejapanese.

5d<sup>1</sup> d<sup>2</sup> (1) Coreans, (2) Japanese.

## 5e 5. Altaians.

5e<sup>1</sup> (1) Tonguses: (a) Mandshu, (b) Orotshong.

5e<sup>2</sup> (2) Mongols (Tatars or Tartars (a) East Mongols, (b) Kalmucks, (c) Buriats.

5e<sup>3</sup> (3) Turks: (a) Uighurs, (b) Uzbeks, (c) Osmanlis, (d) Yakuts, (e) Turcomans, (f) Nogaians, Basians, Kumuks, Karakalpaks, Kirghis.

5e<sup>4</sup> (4) Ural-Altaics.

(a) Ugrians (Ostiaks, Voguls, Magyars).

(b) Bulgarians of the Volga.

- (c) Permians (Permians proper, Zirinians, Notiaks).
  - (d) Finns (Suomi, Karelians, Vesps, Vods, Krevins, Livonians, Ehsts, Lapps, Bashkirs, Meshtsheriaks, Teptiars).
- 5e<sup>5</sup> (5) Samoyeds.
  - (a) Soicts, (b) Karagasses, (c) Kamas-sintzi, (d) Koibals, (e) Yuraks, (f) Tawgi.
- 5f 6. Northern Asiatics of doubtful position.
  - (1) Ostiaks of the Yenesei, (2) Yukagiri, (3) Aïnos? (a) Southern Saghalians, (b) Kurilians, (c) Giliaks.
- 5g 7. Hyperboreans.
  - (1) Itelmes or Kamtskatdales, (2) Koriaks, (3) Chukchi, (4) Namollo, (5) Eskimo, (6) Aleuts, (7) Thlinkets and Vancouver Tribes.
- 5h 8. Americans.
- 5h<sup>1</sup> (1) Hunting Tribes of North America. Kenai transitional.
  - (a) Athabaskans, (b) Algonkins, (c) Iroquois, (d) Dacotas, (e) Pawnees and Ricarees, (f) Choctaws, Chickasaws, etc., (g) Cherokees, (h) Texas Tribes.
- 5h<sup>2</sup> (2) Hunting Tribes of South America.
  - (a) Tupi, (b) Linguas or Guaycuru, (c) Parexis or Poragi, (d) Gês or Crans, (e) Crens or Gueras, (f) Gucks or Cocos, (g) Mandrucu, (h) Miranhas, (i) Tecunas, (j) Uapes, (k) Arowaks, (l) Caribs.



5h<sup>3</sup>

(3) Civilized Nations and their Kinsmen.  
Shoshones (transitional).

- (a) Toltecatlacs: Nahoas, Toltecs.
- (b) Nahuatlacs: Aztecs, Tezcucans, Tlacopans Tepanecs, Tlascalans, Chontals, etc. Californians, Moqui, Utes, Pah-Utes, Comanches.
- (c) Other Mexicans: Chichimecs, Michuacans, Huastecas, Otomies, Mixtecs, Zapotecs, Mazatecs, etc.
- (d) Palencan Group: Quiche Maya.
- (e) Isthmian Group.
- (f) Peruvian Family: Chibcha or Muysca, Quichua, Aymara or Colla, Cara.
- (g) Yuncas, Araucanians, Pampa Tribes, Patagonians.

5i

9. European Troglodytes.

5i<sup>1</sup>

(1) Stone Folk.

5i<sup>2</sup>

(2) Iberians: (a) Basques, (b) Finns, Lapps, etc.?

6

V. DRAVIDIANS.

6a

1. Munda (Jungle Tribes).

(1) Kohl, (2) Santal, (3) Bhills.

6b

2. Cingalese.

6c

3. Dekkanese: (1) South Dravidians, (2) Brahui.

7

4. ADAMITES (Mediterraneans).

7

Noachites.

- 7a (1) Hamites.
- 7a<sup>1</sup> (a) Accadians.  
Pelasgians, Etruscans.
- 7a<sup>2</sup> (b) Himyarites.  
Arabian Himyarites, Galla, Somali,  
Fulah? Nuba?
- 7a<sup>3</sup> (c) Mizraimites.  
Egyptians, Berbers, Atlantideans,  
Nubians, Fulbe.
- 7a<sup>4</sup> (d) Canaanites (the primitive tribes).
- 7b (2) Semites.
- 7b<sup>1</sup> (a) Assyro-Babylonians.
- 7b<sup>2</sup> (b) Phœnicians and Carthaginians.
- 7b<sup>3</sup> (c) Hebrews.
- 7b<sup>4</sup> (d) Joktanide Arabs.
- 7b<sup>5</sup> (e) Ishmaélite Arabs.
- 7c (3) Japhetites (Indo-Europeans or Aryans).
- 7c<sup>1</sup> (a) Asiatic Aryans (Aryans proper).  
Medo-Persians or Iranians.  
Hindoos or Brahmans.
- 7c<sup>2</sup> (b) European Aryans (Yavanas or Ionians).
- 7c<sup>2'</sup> Ionians proper: Achæans, Ombro-Latins.
- 7c<sup>2''</sup> Kimmerians.  
Scythians.  
Thracians, Kelts, Letto-Slavs.  
Germans.  
Modern Germans.  
Anglo-Saxons.

NOTE.—In the foregoing table I have given the Native Americans the arrangement usually assigned, and not that proposed in the twentieth and twenty-fourth chapters.

Prof. Winchell seems to hold that all the races above enumerated were produced by ordinary generation; which, of course, is an admission of Mr. Darwin's position, that each distinct type, or species has been evolved from some existing type or species. But neither Winchell nor Darwin, has yet explained how it is possible by ordinary generation to produce a Mongolian from negro parents or a white man from either of the other types. The ordinary laws of natural generation will not produce a new and distinct type from any existing type. Some extraordinary law to us unknown might produce such a result. Revelation records a wonderful instance of this character. When God wished to create a spiritual man with power to keep all law and commit no sin, he caused a natural or animal woman to be impregnated, by some mysterious spiritual impact, to the finite mind incomprehensible and the result was the birth of Jesus the Christ, conceded by the orthodox world to be both the son of God and the son of a woman; in other words a man, but one who committed no sin and who spake and wrought as no man ever spake or wrought. So God might have produced Adam, in the same mysterious way from a Mongolian mother; and the Mongolian type in the same way from some of the black races.

But the Bible tells us that Adam was created out the "dust of the earth;" and that "God breathed into his nostrils the breath of life." We are told, however, that this is figurative language and not to be understood literally. I confess I do not know whether it is literal or figurative; but will concede that it is figurative; and see if it at all changes the result. If God did not literally make Adam's body out of the dust of the earth, what then does the language mean to represent? Evidently that Adam's body, whatever the *modus operandi* of its creation, was composed of all the earth.

That is the elements of each of the earth's kingdoms — mineral, vegetable, and animal, were used in the creation or development of Adam's body. And this is exactly what science teaches us, is found in the body of every living man. So it really matters not whether we take the Mosaic account of the creation as literal or figurative; it means the same thing. It means exactly what anatomy, physiology, and phrenology, and all the science pertaining to man, teaches. That man's body has been developed and created in some way from the elements of the earth. We know that our bodies are now produced by ordinary generation. But how was the first male and female of our type produced?

I have shown that they could not have been produced from any existing type by ordinary generation because like begets and produces like. If the Adamic type was evolved from one of the older types, it must have been by some extraordinary generation, such, as produced Christ the God-Man. If not produced in this extraordinary manner then we are forced to the conclusion that each distinct type of man and every distinct species of animal was the subject of a specific creation. But it is said this involves the working of a miracle. The true idea of a miracle is something wonderful — something men do not understand, something that indicates the power of God. Christ never taught that miracles were wrought in violation of the laws of nature. God is a being of law, order and consistency. He always works in accordance with some of his great laws and never violates any of them. When God exercises his power in accordance with some law unknown to men it is called a miracle; but the fact that we do not understand it, does not make it inconsistent with other natural laws, which may be known to us. Therefore I maintain that God has created and developed the bodies of the original progenitors



of each distinct type of animal life, not out of pre-existing types, but out of the elements of the earth and its several kingdoms, and in accordance with fixed laws of His own. It by no means follows, that because laws may be incomprehensible to the human mind that they are in any way in conflict with other natural laws, known to man.

Therefore, I reach the general conclusion, that God has created or developed the original progenitors of each distinct type of Man out of the elements of the mineral, vegetable, and animal kingdoms, in accordance with fixed laws; which laws are not inconsistent with any of God's other laws; but as yet have not been comprehended by Man.


Since writing this chapter, a book entitled "A New Theory of the Origin of Species," by B. G. Sterris, has fallen into my hands. I make the following brief extracts from the last chapter, in which the author takes substantially the same position as is taken in this work upon the origin of species. On pages 258 and 259, he says: "Creative energy flows gestatively into every living organism, not only for original creation, but to reproduce life as we have already seen, is always infused, and puts on its appropriate form. The life of a new species puts on its corresponding structure, varying radically, though by easy gradations, from the receptacle which gives it birth. Thus the fruit of mammalia above the marsupial, we may suppose as an example, was infused into the latter not by sexual connection, but by direct creative influx; and this conception and birth was a new creation by extraordinary generation and ordinary birth." Again, on page 26, this writer says: "My theory, in short, is, that at each step in the creation of species, a prior living organism is used by the Creator, as an ovum or matrix to produce a new species without the aid of the ordinary paternity required in reproduction; and precisely

in the same way that the lowest animal was produced by creative influx into a matrix of crude earthly materials. Reproduction requires the co-operation of the animal sexes, while original creation does not." Again, on pages 274 and 275, he says: "The same influx that could impregnate a single ape ovum with human life, could a thousand as well in contiguous areas, and about the same times. A single pair of human beings would be far less able to protect themselves from wild beasts, etc., than a community. This idea of simultaneous creation of considerable numbers explains many of the various and marked sub-types, which everywhere appear in communities of the same race. And especially does the creation of communities at different periods and widely distinct areas account for the broad distinction between the Negro, Indian, Mongolian, and Caucasian races."

It appears from the foregoing extracts that the author of said work takes substantially the same position that is maintained in this work, both as to the origin of new species and the creation of distinct types and many pairs of both men and animals. Also, that this creation or development of animal life has for incomprehensible ages gone on in progressive order, proceeding always from lower to higher forms and types of life.

## CHAPTER IV.

### THE NOACHIAN FAMILY.

OD preserved Noah and his family because “perfect in their generation,” that is unmixed with the inferior types of men, in order that the pure Adamic stock might be preserved on the earth. But Noah was inaugurated as the governor of the earth under very different conditions from what Adam had been. Adam, in his primitive state, was pure and was placed in an earthly Paradise, with power to remain true to God and the laws of his own being. Although mortal as to his physical being, he had the privilege of the Tree of Life, whereby his physical life could have been continued possibly forever. And he was created with his spiritual powers fully developed, with full control of his animal appetites and the power to obey God and the laws of his own being. But Adam and Eve rebelled against God, violated the law and were expelled from Eden with the following results: —

1st. They and their posterity were subjected to physical death as other animals.

2d. They were subjected to hard labor during their natural lives, for subsistence; and upon the woman was imposed additional burdens in child-bearing and subjection to her husband.

3d. They were left without the companionship of their Maker, to battle with the laws of nature and their own rebellious appetites and passions.

This led to the commission of wrongs by men upon their fellow-men and finally to great wickedness, and their destruction

by the flood. The family of righteous Noah alone was preserved, as seed of the ruling type of men, which was yet to people and control the earth. But Noah's government, as already stated, was subjected to some new and different conditions. God recognized the fact that man in his natural animal condition was subject to his own passions and a great sinner; that human government was necessary to restrain him from wrongs upon his fellow-men. So He inaugurated Noah governor of the earth, subject to the following among other conditions: —

1st. A pledge that day and night, winter and summer, seed-time and harvest should continue while the earth remained; and no more destruction by flood, signified by the rain-bow.

2d. The Noachians were given full control of the animal and vegetable kingdoms, as the inferior types, and Adam after the fall, had; and were given not only the herbs and fruits to subsist upon as the prior creations had; but also had animal food added, owing to the natural sinfulness of the race.

3d. They were required to multiply and replenish the earth as the inferior men had been, and as the Adamic stock after the fall, were.

4th. Human government was given them, which had not been accorded to previous dispensations; and blood was to be required for blood and life for life, and they were to be held responsible for their treatment of animals. This I take to have been a necessity to the continued existence of the race on the earth in peace; and grew out of its evil and fallen condition.

5th. The earth was divided between the three sons of Noah, and their descendants decreed to be the governing and history-making races of earth, in accordance with the



original birthright of Adam. In the tenth chapter of Genesis, the nations arising from the sons and grandsons of Noah were allotted their respective countries. And at the Tower of Babel, God confounded their language and forced them to divide and become distinct nationalities, in the respective localities to which they had already been assigned.

Asia was allotted to the descendants of Shem, Africa to Ham and northwestern Asia and Europe to Japheth. But the Noachians were slow to move to their respective countries; and the descendants of Ham were particularly rebellious and lingered long in the valley of the Euphrates, where in connection with the Shemites, they undertook the erection of the Tower of Babel. They feared another flood, and wanted to provide a way of escape from earth to heaven. But God came down and confounded their language, forced them to desist from their rebellious undertaking, and to separate into distinct nationalities, in order that each might locate in the country which had already been assigned it.

The locations of the different nations springing from the sons and grandsons of Noah, are recorded in the tenth chapter of Genesis, and fully explained in the first chapter of this book, and therefore need not be repeated here.

Immediately after the dispersion from Babel, the great nations of antiquity, such as the Chaldeans, Assyrians, Syrians, Egyptians, Cushites, Canaanites, Phœnicians, Persians, Medes, Lydians, Grecians, Scythians, Thracians, etc., began to develope into power and become very wicked. But God, in accordance with His pledge to Noah, did not destroy them any more as the antediluvians had been in the flood. He, however, permitted them by war and conquest to chastise and punish each other, thereby keeping the reign of their wickedness somewhat in check. He, also, for the third time, selected a righteous man to be the father of a

peculiar people, which people were to be the custodians of God's revealed word to Man; and from whose seed was to finally come a God-man, who is the Messiah through whom all men, who will, may voluntarily, on certain conditions, turn from rebellion and sin, and return to their allegiance to God.

As Adam in his primitive condition was placed in an earthly paradise with power to preserve himself and posterity in perpetual favor and communion with God; and as Noah was saved from the drowning antediluvians to re-people the earth with the governing type of Man — not in its original spiritual condition, but in its fallen, wicked, and animal condition; so was Abraham called from Ur of the Chaldees to be the father of the most remarkable people of earth; and far greater, to be the “father of the faithful, in a system of religion yet to be developed, through which such of mankind, as may choose, can restore themselves to the favor and presence of God again, in a Paradise which will far excel that of Eden.

And in due time God, in accordance with his guaranty to Noah of human government for the protection of person and property, appeared on Sinai's smoking top to Moses, another great leader descended from Abraham, and through this chosen law-giver, presented this peculiar people, the sons of Abraham, with a model civil government for the use of the great commonwealth of Israel, and as an example for the other nations of the earth.

The descendants of Noah, though in the main wicked, have ever been the ruling people of earth, and the only history-making people, which have appeared in the world; although they have constituted but a small minority of the immense number of men who have first and last lived and died on the earth. This I have shown in the first chapter;

and will recur to the same subject again in the next. I will now notice some of the leading characteristics of each of the great divisions of the Noachian family, briefly outlining some of the leading points of their history and respective settlements on the earth.

#### THE SHEMITES.

Josephus says: "Shem had five sons who inhabited the land that began at the Euphrates River and reached to the Indian Ocean. Elam left behind him the Elamites, ancestors of the Persians." It is now universally conceded that Elam, one of the sons of Shem, was the original progenitor of the Persians. They occupied the country southeast of the land of Shinar, or Chaldea, extending down to the Persian Gulf. Asshur, another son of Shem, was the founder of Nineveh, and the father of the Assyrians, one of the oldest nations of antiquity. Assyria was northwest of Chaldea, bounded on the north by Armenia, east by Media and Persia, south by Chaldea and Arabia, and was separated from Syria and Asia Minor on the west by the Euphrates River. Aram, another son of Shem, says Josephus, was the father of the Syrians. This people were located between the Mediterranean Sea on the west, and Caspian Sea, and head waters of the Euphrates River on the east, with Palestine, or the old land of Canaan on the south. Their capital was the beautiful city of Damascus, said to be the oldest town on earth, and certainly the oldest now existing. Lud, another son of Shem, was said by Josephus to have been the father of the Lydians. But this, if true, was only partly so, as the Lydians, occupying a portion of Asia Minor, were, in part at least, a Japhetic population.

Arphaxad was the oldest son of Shem and had a far more numerous progeny than the others. From him was descended

the Chaldeans, Hebrews, Arabs, Ishmaelites, Midianites; Israelites, Edomites, Moabites, Ammonites, Joktanites, and many other tribes occupying the country from the Mediterranean Sea to the Euphrates River, and the valley between it and the Tigris. These were descendants of Shem, the great nations of antiquity which sprang up soon after the flood in western Asia, occupying the country from Ararat to the Indian Ocean, and westwardly to the Mediterranean Sea. Except the Jews and Israelites, who have been scattered over the earth under the curse of the Almighty, the main body of the descendants of Shem yet remain in their original habitation, western Asia, and preserve the manners and customs of their ancestors of four thousand years ago. The simple habits, and ranging and tenting life of the Bedouin Arabs of to-day gives us a very good idea of the state of the same country and customs of the people when Esau, father of the Edomites, with four hundred armed men, met Jacob in the hills east of the Jordan, returning from Padan-Aram with his wives, children, and cattle. And the more settled Arabs living in tents and grazing their cattle, give us a fair picture of Abraham as he dwelt in his tent under the oaks on the plains of Mamre, in southern Palestine, while the Canaanite was yet in the land. Shem was the priest of the Noachian family, and most likely the Melchisedec referred to in the Bible, as the Priest of the Most High, who was the Prince of Salem — present site of Jerusalem, about five hundred years after the flood, and who received tithes from Abraham as he returned from the defeat and slaughter of the kings. The descendants of Shem have ever been the priestly race and the originators of systems of religion. The only three great religions of earth, which recognize the one true and living God, sprang from the Shemites, viz. : the Mosaic, the Mohammedan, and the Christian. The constitutional traits



and peculiarities of these people, physical and mental, well fit them to be the founders of systems of religion, and the preservers of the rites and ceremonies pertaining thereto. None of the nations descended from Shem were either migratory or progressive. They were civilized from the start, because they had the civilization imparted directly by God through Noah and Shem. None of the descendants of Noah were ever in the savage or barbarous condition which has characterized the inferior types of men in every part of the earth. And the descendants of Shem have remained in the countries allotted to them by the Almighty, and preserved their civilization intact. They have neither lost it nor improved it. They have been utterly non-progressive, but all the time civilized, recognizing the existence of one true God and their responsibility to Him. Having no emigrations to engage in; never troubling their minds about science, invention or discovery, and living a primitive, simple, and economical mode of life, they had ample time to devote to their religious rites and ceremonies; and both their constitutional peculiarities and mode of life well fit them for preserving great systems of religion, in their purity, from generation to generation for thousands of years, like their manners and customs, unchanged. And, as a fact, the Mosaic religion has been preserved and observed almost unchanged for nearly four thousand years by the Israelites or Jews.

#### THE HAMITES

The four sons of Ham were Mizraim, Canaan, Phut and Cush. Although Africa was evidently allotted to the sons of Ham; two of them long remained in southwestern Asia. Canaan settled in the land of Canaan, lying between Syria to the north and Arabia to the south, and extending from the Mediterranean Sea, on the west a short distance east of

the Jordan river. The Canaanites were conquered and mainly destroyed by the Israelites under Joshua on their return from Egypt, to take possession of this land, given to them through their father Abraham some four hundred years before. The residue not destroyed mixed with the Israelites and surrounding tribes. Cush also first settled in Arabia, extending his dominion south to the Indian Ocean, and east to the Euphrates River. Nimrod was a Cushite; and he invaded Chaldea and established a great despotic kingdom, with Babylon as its capital. The Hamites and Shemites long occupied southwestern Asia together, and were greatly mixed. But Mr. Baldwin, who investigated the matter thoroughly, in his work entitled "Dominion," expresses the opinion that the great body of the Cushites were finally expelled from Arabia by the Arabs and other Shemites; and that while a remnant probably went eastward to India, the great body of the Cushites were pressed into Africa, and occupied the region on the Nile above Egypt, anciently called Ethiopia, but in modern times known as Nubia and Abyssinia.

That Mizraim, the oldest son of Ham, settled in Egypt, and founded the great Egyptian Empire, has never been disputed. Phut, the fourth son of Ham, settled in Africa west of Egypt, and occupied the country extending from the shores of the Mediterranean Sea, to the great Sahara Desert. These were the ancient Lybians, a portion of whom, together with emigrants from Phœnicia, founded the great Carthaginian Empire. The Phœnicians were from Tyre and Sidon, and were also Hamites, descended from Canaan. The descendants, of Phut, in modern times, have been called Moors, Berbers, etc. Hundreds of years ago they crossed the Mediterranean Sea, and invaded and occupied a large part of Spain. The ancient Iberians, found in southwest Europe, when the Celts and other Japhethites first reached

the country, were, no doubt, Hamites; originally emigrants from Northern Africa or Phœnicia, or probably both. The "Isle of Atlantis," the brief, sad history of which Plato learned from the priests and historians of Egypt, and which extended from near the African coast across the Atlantic to the neighborhood of the West Indies and South America, was, no doubt, also peopled by a Hamitic population from northern Africa, and possibly also from Phœnicia, whose sailors were great explorers. The civilization and power of this people, as reported to Plato, by the Egyptians, clearly show that they were not of the inferior types of men. The sad fate of the island and its prosperous population which sank in the Atlantic Ocean in a single night, will probably leave forever their history shrouded in mystery. But the details given by Plato, together with the surroundings both on the Eastern and Western Continents, and on the intervening islands, clearly indicate to my mind that these people were of Hamitic descent.

No thoughtful person, who has given any attention to the study of Ethnology, will for a moment believe that the ancient Peruvians, the Aztecs and Toltecs of Mexico and the civilized and semi-civilized people of Central America, who occupied the new world on the arrival of the Spaniards, were descended from the savage, red Indians, who then resided on the same continent. These American Indians, by their features and habits, clearly show their Mongolic origin, and as I have already stated, no doubt passed over from Asia *via* Behring Straits, in all probability before the existence of the straits and while the two continents were yet connected by land. It is true that these Mongolic invaders seem to have overrun nearly every part of both North and South America and to have exterminated or driven out many of the civilized and semi-civilized people in southern North

America. Before their victorious march and under their exterminating tread, the mound-builders of the United States and the ancient population of New Mexico and Arizona seem to have utterly disappeared, without even a legend or a fable to tell of how they fought and how they fell. And no doubt the people who were left in Mexico, Central America, Peru and other localities, were considerably mixed with their savage invaders and conquerors, before the entry of the Spaniards into the new world. But that a civilization which could produce in Central America and elsewhere pyramids and monuments, almost rivaling those of Egypt, could have sprung from the savage, red Indian, is utterly preposterous. The remains of ancient cities and monuments in Central America clearly indicate an intimate acquaintance with mathematics, astronomy and the sciences generally, as well as a very high degree of art. Who ever heard of any tribe of American Indians who understood anything about the arts and sciences, or who could ever be made to work or study enough to even get a smattering of either? The idea is too preposterous to discuss. From whence then did this ancient American civilization come? Evidently from the East and not from the West.

All progressive civilization is proceeding from east to west; from western Asia around the earth. We are therefore irresistibly driven to the conclusion that the ancient American civilization came from the eastern continent, by way of the island of Atlantis, and that these people were all of Hamitic origin. Let us now briefly consider what are the leading characteristics, physical and mental, of the Hamitic family. It is generally conceded that while the Japhethites are white or fair and the Shemites are brown, or of sunburned appearance, the Hamites are all black or dark colored. And history attests the fact that the Canaanites, Phœnicians,



Egyptians, Lybians, Moors, Carthaginians and all other Hamitic nations were dark colored, not negroes, but regular featured, dark skinned, black-haired and dark-eyed people. Such were the ancient Iberians found in southwest Europe, when the first Japhetic immigrants arrived; such were the inhabitants of lost Atlantis and such was the physical appearance of the Aztecs, Toltecs and other civilized and semi-civilized people found in America. Again the Hamitic nations were early distinguished as the builders of great cities, mounds, monuments and pyramids, as we find them in Egypt, Phœnicia and the works of Nimrod in the neighborhood of Babylon. Of the same character are the mounds, monuments, pyramids and ancient cities of America indicating a similar civilization and the same character of people. The Hamites far excelled the other descendants of Noah in material progress. They were the first to build great cities and to organize and establish great nations.

Nimrod, a Hamite, founded Babylon, the greatest city of ancient times, and established a great monarchy in the very heart of Shem's domain. Mizraim, son of Ham, founded Egypt, universally admitted to have been one of the very earliest nations of the earth, that attained power and prosperity and a high degree of excellence in the arts and sciences. It was from this source that classic Greece first drew its inspiration and knowledge; which it imparted to Rome and thence to Europe and to America. The Phœnician Hamites were the earliest commercial and maritime people; their ships visited all parts of the civilized world, and their emigrants founded colonies in Africa, Europe, and, as I believe, also in Atlantis, and possibly in America. But I have not the time to speak of the great cities and pyramids of Egypt, Thebes with its hundred gates, and of ancient Memphis, or coming down the stream of time, to describe

the grandeur and power of Carthage. The material progress and development of the Hamitic nations in the early ages after the flood, was simply wonderful. While Shem was dreaming in his tents, herding his flocks and nursing his religion, and while Japheth was sleeping in log huts, or hunting wild beasts in the dense forests of Europe and north-west Asia, Ham was marching forward to a high pinnacle of material civilization. But it was civilization with neither God nor justice in it, and Jehovah, who holds in His hands the destiny of nations as well as men, has stricken it from the face of the earth. The despotic governments that were established over the people "neither regarded God nor man." They rejected the one true God and worshiped beasts, stocks and stones. And they utterly disregarded the rights of man, trampling the great mass of the people under the most abject and cruel slavery. Therefore to the nations of Ham, the handwriting on the wall has long since appeared. "Thou art weighed in the balance and found wanting."

#### THE JAPHETHITES.

To Japheth was allotted northwestern Asia, Europe, and finally America. The seven sons of Japheth were located as follows: To Madai, the father of the Medes, was given a home in northwestern Asia, embracing part of the Caucasus mountains and the regions to the south of them. To the four sons of Javan were given the four peninsulas on the Mediterranean Sea, Asia Minor, Greece, Italy and Spain. In Asia Minor the Ionians and other people developed themselves, in Greece the Grecians, in Italy the Romans, in Spain the Spaniards. To Tiras, youngest son of Japheth, was given the region west of the Euxine, or Black Sea and north of Greece. He is believed to be the father of the Thracians, who being pressed by surrounding nations, were the first to migrate westward.

The modern Celts are believed to be the descendants of the ancient Thracians. They were the first of the Japhetic stock to arrive in western Europe. They settled in northern Italy, France and a part of Spain; finally crossed the channel and peopled the British Islands. The ancient Britons, Irish, Welsh, Scots and Picts were all of Celtic stock. The Etruscans of northern Italy were probably a mixture of Celtic and Javanic stock. The Basques, of France and Spain, of which a remnant, yet remains were probably a mixture of one of the Japhetic branches with the Hamitic population which occupied the country in advance of them. It will be observed that the Celtic column of the Japhetic population, in its westward course, lay immediately north of the Javanic column, which peopled the northern shores of the Mediterranean Sea.

The column of population to the north of the Celtic and occupying all the central portions of Europe, and extending back into Asia, was that of Gomer, the oldest son of Japheth, the father of all the Gomerites, or Germanic tribes. Gomer had three sons, Togarmah, Riphath and Askenas. Gomer, through his son, Riphath, is believed to be the father of all the Teutons or Germans proper as found in central and western Europe. Their migrations to the west were much later than those of the Celts. There are three divisions of them: First, the Germans proper, Prussians, and other German States; second, the Scandinavians, Swedes, Danes, Norwegians, and third, the Anglo-Saxon in England and America. Askenas, another son of Gomer, is believed to have been the father of the Scythians, whose home was near the Black Sea. They were driven west, and are believed to now constitute the basis of the Austrians, Servians, Romanians, etc. Togarmah, the other son of Gomer, was probably the ancestor of the white Tartars, or Turks, in Asia,

now represented in part by the Turks proper in the present Turkish Empire. Magog, another son of Japheth, represents the ancient Samartians, now the Russians and Poles, who settled in northwestern Asia and northeastern Europe, north of the Germans.

Mesheck was the father of the Muscovites, located farther northeast in northwestern Siberia, constituting also part of the Russian Empire. Tubal, remaining son of Japheth, is supposed to be the father of the Japhethic Tartars, Huns and Maygars, occupying central and eastern Siberia.

The Japhethites, while they have been the longest in maturing, have proved themselves to be the most progressive and enlightened of the Noachian family. They have not progressed in material development and despotism, as did the Hamites, but their progress has been on the line of civil and religious liberty. While the Hamite was distinguished for material progress, despotic power, and idolatry; the Shemite, for a stereotyped civilization-always preserved and never improved, and for founding great religious systems; the Japhethite has been distinguished as the defender of individual liberty, the preserver of domestic purity, and the organizer of the only governments approaching freedom and equality that have been established by men on the earth. While the Shemite has been a priest and a shepherd, the Hamite, a merchant, manufacturer and architect, the Japhethite has generally been a husbandman cultivating his patch and looking after his cattle and horses. And in the deep dark forests of eastern Europe and northwestern Asia, he for centuries remained in gloom and obscurity, nursing and cultivating that sturdy individual liberty, which cropped out first in the republics of Greece and Rome, as Japhetic civilization first ripened on the shores of the Mediterranean.



The same sturdy spirit and manly independence afterwards manifested itself when our ancestors, the Celts, Germans, and other tribes of so-called barbarians began to knock at the door of the Roman Empire. The Roman historians have greatly misrepresented the character, capacity, and civilization of their invaders and conquerors. Our ancestors were not the barbarians that Rome represented them. They had preserved through the long years of obscurity much of the civilization originally imparted by God through Noah and Japheth. They had never forgotten the art of primitive husbandry, including the use of all the domestic animals, the cultivation of the soil, the erection of houses for homes, and the manufacture of clothing including the use of the wheel and loom. They had always cooked their food, observed the marriage relation, and kept up a kind of tribal democratic government. It is true that they had forgotten the one true and living God and worshiped the sun, moon, and forces of nature. But once enlightened by the truth of revelation they have always readily accepted the gospel and returned to their allegiance to God. Since the Reformation of the sixteenth century and the printing and distribution of the Bible among the people, they have become the most progressive and enlightened people of earth; and have established in the wilderness of America the United States government, fully recognizing and protecting both civil and religious liberty. And the reflex influence from the American Republic has established a republic in France, inaugurated practical freedom in Great Britain, sowed the seeds of revolution in Ireland, and put the leaven of liberty into the whole of the European people, which is rapidly working up the political and religious salvation of the races. While in material progress, invention, discovery, and labor-saving

machinery the people of the United States have made more progress in the last fifty years than the whole world had made in all time before.

Ham had his great builders and warriors, such as Cheops, Nimrod, and Hannibal; Shem his priests and prophets, such as Moses, Elijah, and John the Baptist. Japheth, his philosophers, reformers, statesmen, and inventors, such as Socrates, Bacon, Luther, Washington, Jefferson, Franklin, Fulton, and Morse.

## CHAPTER V.

### THE PRE-ADAMITES, OR REVELATION AND SCIENCE RECONCILED.

THE ordinary division of the human race into the Aryan, Semitic and Turanian families is incorrect and unphilosophical. The so-called Turanian is nothing more nor less than the Mongolic branch, or some of the types thereof. The Aryan is simply the Japhetic branch of the Noachian family. While the so-called Semitic comprises both the Shemitic and Hamitic families. The two latter are said to be in the structure of their respective languages very similar. The finding of evidences of the Aryan language in Persia and India is accounted for in the historical fact that Madai, one of the sons of Japheth, and his entire posterity, have ever remained in Asia. From Madai came the ancient Iranians, as well as the Medes, who were associated with the Persians in nationality and government. All the emigrations made by this Japhetic family were to the southeast, and it is believed that there was an early migration from the ancient Iranians to India which accounts for the evidences of an Aryan civilization in that country.

The term Caucasian is also used by different writers in different senses, and it is always misleading. Some apply it to the descendants of Noah; some to the Japhetic family only; some to only a portion of the Japhethites. Winchell and others use the term "Mediterranean" as descriptive of certain nations which settled around that great sea. This term might very properly describe the entire Noachian

family, because the great history-making nations which descended from Noah settled on the three sides of this great inland sea. The Shemites on the east, the Hamites on the south and southeast, and Japhethites on the north and northeast. On the waters of the Mediterranean floated the first ships; on its historic bosom was found the immense commerce and the mighty fleets of the great nations of antiquity; and on and around its shores have been wrought the grandest events recorded on the pages of history. There is, therefore, no impropriety in terming the nations descended from Noah, the Mediterranean nations. But when we go to subdivide and classify these, the only true division is that found in the Bible, and is based on the three sons of Noah: the Shemitic nations from Shem; the Hamitic nations from Ham, and the Japhetic nations from Japheth, as we find it recorded in the tenth chapter of Genesis.

All types, families, and stocks not included under the three sons of Noah, are Pre-Noachians, and necessarily Pre-Adamites. The term Turanian seems to have been applied first to the Tartar stock, a type of the Mongolian branch of the human race; and now is used in a sort of indefinite sense; but if it means anything in particular, applies to the entire Mongolic type of men.

At all events the term Turanian will not apply to any part of the Noachian family, and must, necessarily, apply to Pre-Noachians, or Pre-Adamites, as will clearly appear from the following lengthy extract, which I take the liberty of making from that elaborate work, Winchell's "Pre-Adamites."

Prof. Winchell says:—

"We find traces of an antediluvian, Tatar, or Turanian population throughout Asia. It is not long since historians and ethnologists first noted the monumental and linguistic evidences of an older Hamitic stratum underlying the recog-



nized Semitic civilizations of Babylonia and Assyria, and even of Canaan and Phœnicia. Now they inform us that unmistakable traces remain of a wide-spread Turanian stratum of people, still older than the first Hamitic settlements. Pritchard says: 'The Allophyllian nations appear to have been spread, in the earliest times, through all the most remote regions of the old continent — to the northward, eastward, and westward of the Indo-European tribes, whom they seem everywhere to have preceded; so that they appear, in comparison with these Indo-European colonies, in the light of aboriginal or native inhabitants, vanquished, and often banished into remote and inaccessible tracts by more powerful invading tribes.' Canon George Rawlinson declares that everywhere Tatar tribes had preceded the spreading Noachidæ; and he holds that the primitive language of all Asia was Turanian or Tatar. 'A Turanian language,' he says, 'extended from the Caucasus to the Indian Ocean, and from the shores of the Mediterranean to the mouths of the Ganges. We might, perhaps, largely extend these limits, and say that the whole eastern hemisphere was originally occupied by a race or races whose various dialects possessed the characteristics of the linguistic type in question' [Turanian]. Again, he says: 'The Aramæans, Susianians or Elymæans, the early Babylonians, the inhabitants of the south coast of Arabia, the original people of the Great Iranic Plateau, and of the Kurdish Mountains, and the primitive populations of India, can be shown, it is said, to have possessed dialects of this character; while probability is strongly in favor of the same general occupation of the whole region by persons speaking the same type of language.' Rawlinson, it is true, does not distinguish, in all cases, between indications of a Hamitic and indications of a Turanian population, as we now distinguish them. He regards

the Turanian as the original Noachite tongue, and seems to hold that proper Hamitic and Semitic dialects came into existence by improvement and absorption of the Turanian. In his 'Table of Races,'<sup>1</sup> indeed, he makes the 'Hamitic or Cushite' and the 'Scythic or Tatar,' families of the 'Turanian' race. But this affiliation of the Scyths is not admitted by ethnologists; nor do philologists permit us to confound Hamitic and Tatar languages. It is true that the Accadian, or primitive Hamite language of Assyria — called Turanian by Oppert — resembles the Finnish in the loose attachment of suffixes for numeral and pronominal purposes. Nevertheless, the verb 'forms its definitions chiefly by prefixes, and is thus completely alien to the style of the North Asiatic [Turanian] languages.' The attempt to merge together primitive Turanian and Hamitic dialects in the interests of a theory of a universal Flood is less sagacious than the recognition of a Turanian element as a fact in the primitive history of man. That the Turanian dialect was the

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<sup>1</sup> Rawlinson, *Herodotus*, Vol. I, p. 531. He seems drawn into this arrangement by a preconceived belief that the Turanians must be accommodated among the Noachites. Why the three primary families descended from Noah should be set down as "Indo-European," "Semitic" and "Turanian," instead of Indo-European, Semitic and Hamitic, I am unable to understand, though I perceive at once how such an arrangement accommodates traditional opinions. In regard to the Scythians, it ought to be said that the author, in his third volume, in an essay "On the Ethnography of the European Scyths," concludes that the Scythians were not Mongolians, but members of the Indo-Germanic race. Language, as Mr. Grote correctly observes, is the only sure test; and language pronounces unmistakably in favor of the Indo-European, and against the Mongol theory." (*Herodotus*, Vol. III., p. 167). Compare the fifth chapter of the present work.

language of Noah, and that the Hamitic was the same under the influence of culture and civilization, may be correct in a developmental sense; but in view of the common conception of linguistic distinctions it is a pure assumption, equaled only by the assumption that the Aryan languages grew up in a similar way. The Turanian was a distinct language, spoken by a distinct race; and the trilingual inscriptions of oriental monarchs include the Turanian, for the purpose of notifying Turanian neighbors, and probably a considerable Turanian constituency, of the exploits of victorious potentates.

“A Pre-Hamitic population is recognized by Mr. C. L. Brace, an author of acumen and erudition, who after stating that we recognize, in primitive times, four families of languages, the Turanian, the Semitic, the Aryan, and the Hamitic, says: ‘The most ancient of these great families is the Turanian. \* \* \* The Turanians were probably the first who figured in the ante-historical period. Their emigrations began *long before* the wanderings of the Aryans and Semites, who, wherever they went, always discovered a previous population, apparently Turanian in origin, which they either expelled or subdued.’ The first or ‘Medean’ dynasty (so called), in the annals of Babylonia, is regarded by Mr. Brace as a Turanian empire. ‘Its Turanian character is derived from the inscriptions, which are in Turanian grammar, though with Hamitic vocabulary, indicating a great mixture with Hamitic population.’ Simultaneously the Chinese empire rose into existence.

“François Lenormant, an eminent original authority, affirms the existence of a pronounced Turanian element in the earliest population and languages of the Mesopotamian regions. ‘To the earliest date that the monuments carry us back, we

can distinguish, in this very mixed population of Babylonia and Chaldæa, two principal elements, two great nations, the Shumir and the Accad, who lived to the north and to the south of the country.' The Shumir were Turanian, and had their capital at Sumere. The Accad were Cushite, and had their capital southward from the others, at Accad. The Sumerites spoke a dialect of the Uralo-Finnish family. Lenormant continues: 'The Turanians were one of the first races to spread out into the world, *before the time* of the great Semetic and Aryan migrations; and they covered a great extent of territory, *both in Asia and Europe*. They then occupied all that district between the Tigris and the Indus, afterward conquered by the Iranians; and they also held the greater part of India [referring to the Dravidians]. When the Semites on the one hand, and the Aryans on the other, had finished their migrations and were finally established, there always remained between them a separating belt of Turanian people, penetrating, like a wedge, as far as the Persian Gulf, and occupying the mountains between Persia and the Tigro-Euphrates basin.' Media was populated partly by a Turanian race, which also formed 'a notable portion of the population of Susiana. \* \* \*

The primitive center whence all the Turanian people had spread into the world was toward the east of Lake Aral. There, from very remote antiquity, they had possessed a peculiar civilization, characterized by gross Sabeism. \* \* \*

This strange and incomplete civilization exercised *over a great part of Asia an absolute preponderance*, lasting, according to the historian Justin, fifteen hundred years. All the Turanians of Asia carried this civilization with them into the countries they colonized.' The language of the Median Turanians, according to Westergaard, was decidedly Turkish



in its affinities; the Chaldæan Turanian was Ural-Finnish; the Susianian was a connecting link between the latter and the Dravidian. 'The Turanians brought to Babylon and Assyria that singular system of writing called cuneiform.' The nature of the symbols employed in this writing 'apparently points, as the place where that writing was invented, to a *region very different from Chaldæa*, a more northern region whose fauna and flora were markedly different, where, for example, neither the lion nor any other large feline carnivora, were known, and where there were no palm-trees.'

"One can hardly understand how Lenormant, after enunciating such conclusions, can avoid the ulterior conclusion that the Turanians were Pre-Noachites. He traces them, however, to Magog of the Japhetic family — leaving, nevertheless, the Chinese to stand as descendants of non-Noachite antediluvians, and thus disrupting a race which, at least in Asia, is one, physically and linguistically, to satisfy the demands of a theory of diluvial universality, which, in spite of this expedient, he sets aside at last. Now, when we admit, for once, the Pre-Noachite origin of all Mongoloids, a most sensible relief is felt. It is no longer necessary to confound Turanians and Gomerians; it is no longer necessary to resist the evidence of the Japhetic descent of the Scythians, a branch of the Gomerians, or suppose that a Japhetic twig, in being *named* Turanian, becomes the comprehensive type of both Semitic and Hamitic peoples — Japhetic, Turanian, Hamitic and Semitic, all at once! It is no longer necessary to assume that the descendants of Gomer spread themselves all over Asia and Europe, while the Hamites and Semites, and the other Japhethites, were holding back, to give this particular tribe of Japhet time to pre-empt the world, and become more populous than all the other sixty or more Gen-

esiacal sons and grandsons of Noah.<sup>1</sup> It is no longer necessary to sunder into two widely separate stocks the Mongoloid nations of Asia, whom all ethnologists have found united, and whose profound affinity is disclosed by all linguistic researches. It is no longer necessary to confound with Turanians and Japhetites, and finally Hamites and Semites, the Dravidians, whom ethnology, following linguistics, has so decisively separated. All the facts disclosed by Assyro-Babylonian and Persepolitan researches are much more readily co-ordinated with the theory of Pre-Noachites, and even of Pre-Adamites, than with the old and distorted, and unbiblical, theory of the descent of all the races from Noah. I confidently leave the presumption with the reader. The argument becomes still stronger when we learn that even the Asiatic Mongoloids — Turanians and Chinese alike — were not a primordial population.

“The Chinese, Mongoloids as they are, have succeeded to a primitive population considerably inferior to them in racial characteristics, as they manifestly were in civilization. The relics of the aboriginal population still lead a half savage life in some of the mountainous districts of China.

“The Ainos, now confined chiefly to the island of Yeso, are regarded as the remnants of a primitive people to whom the

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<sup>1</sup> It is the opinion of some that the name Scythian, a strictly Japhetic word, was extended from the Japhetic Scythians to similar nomadic Turanian hordes in Asia. This idea receives a *quasi*-recognition by Lenormant in his second volume (pp. 126-130). This is not unlikely; but what, in this case, becomes of the theory that these very Asiatic Turanians are to be accounted for by ascribing them to a Gomerian ancestry? If they are Gomerians they are not Turanians; if they are Turanians, they are *not* Gomerians — and then, what are they, in the Noachic ethnography?

Coreans and Japanese have succeeded. Related to them, however, are the inhabitants of southern Saghalien, and the Kurile islands, and the Giliaks on the lower Amoor. The Aïnos, while in many respects resembling the Japanese, are distinguished by a luxuriant beard, bushy and curly hair of the head, and a general hirsuteness of the body.

Throughout the region of the northern Asiatics we find similar remnants of primeval populations possessing distinct features and dialects, though in both giving evidence of their substantial identity with the Mongoloid or Turanian race. Of this class of residual populations I believe all those whose languages stand apart from other prevailing Mongoloid types may be regarded as examples. They are mere outliers of an ancient population, which, like the islets that mark the place of a wasted continent, remain as outstanding testimonies of its former existence. Such detached tribes are the Ostiaks of the Yenesei (not of the Obi), who, though speaking six peculiar dialects, are reduced to one thousand individuals; and the Yukagiri, who have so recently become extinct from certain islands of New Siberia that vestiges of them still remain.

“From many and various indications, therefore, it appears that the greater part of the continent of Asia has been overspread by a primitive Mongolian race, of which all the historical, and now dominant, races — not less the Chinese and Japanese than the Noachites — are the successors. In the peninsula of India, however, the indigenous race was not Mongoloid. I have recalled the facts,<sup>1</sup> now notorious, establishing the presence of an indigenous non-Mongoloid people in Hindustan, whom the encroaching Noachites of the Aryan family gradually displaced or absorbed. Though this race,

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<sup>1</sup> In chapter vi.

physically, has almost disappeared, except so far as it forms a visible constituent in the modern Hindu race, the imperishable fragments of its language have survived in great abundance. The Dravida were a brown race, like the Mongoloids, and it is a fact of profound interest that their language also presented such Turanian resemblance that some philologists have been disposed to regard it a sister of the primitive Mongoloid. These facts carry our thoughts back to a time when the primitive Mongoloids and primitive Dravida were co-possessors of the Asiatic continent, speaking cognate dialects of a parent tongue, which had been dually transformed, with the disappearance of the Pre-Mongoloid type of humanity which was superseded by the brown races of ancient and modern times.

“Evidences exist of a Pre-Hamitic population in the valley of the Nile. The Egyptian language is neither properly Hamitic nor Semitic. It is regarded by some philologists as representing the transition from Turanian to Semitic.

“Turning our attention to the European continent, we discover that every Asiatic immigration of which we possess any knowledge encountered populations already in possession of the soil.

“The ancient poets and historians have left us numerous accounts of a barbarous people who inhabited Europe before the advent of representatives of Noachites, or the Mediterranean race. They were described as dwelling in caverns, and having no knowledge of the metals, nor of the arts of weaving, plowing and navigation. They were unacquainted with domestic animals, save the sheep and the goat. They belonged to an unfamiliar race, and had no knowledge of the gods or the religion of their Asiatic invaders. Æschylus; in the ‘Prometheus Bound,’ describes Prometheus as first introducing the plow and beasts of burden. Prome-



theus was represented as the ancestor of the Greeks. Æschylus wrote 470 B. C. Homer, who wrote at an earlier date, tells us that in the time of Ulysses (1250 B. C.), men were still in possession of some parts of Europe who lived in caverns among the mountains. They did not labor; they did not even cultivate the soil. They possessed goats and herds, but no horses. They were ignorant of navigation. They were known as Cyclopes — the children of Heaven and earth, says Hesiod,<sup>1</sup> while the Greeks were descended from Prometheus, the son of Japetus (Japheth), who was also the offspring of Heaven and earth. Thus the Greeks and Cyclopes had no human ancestor in common. Their divergence is further shown by the ignorance which Polyhemus avows of the Greek Zeus and the other all-powerful gods. They were ignorant even of the name of Zeus, though among the ancestors of the Greeks that name was honored from the Ganges to the Euxine. The Cyclopes or cave-dwellers, therefore, were not Greeks nor Indo-Europeans. That they were neither Semites, nor Hamites, is justly inferred from the fact that the migration-courses of these families, according to all admission, did not carry them, in primitive times, across the European boundary.

“According to Thucydides, the Cyclopes preceded the Sicanes in Sicily. The Sicanes were of the Iberian stock, and are believed to have arrived in Sicily about 2,000 B. C. Who the Iberians were is still a matter of some doubt. They did not belong, apparently, to the Mediterranean race; but this is a subject which I shall consider hereafter (chapter XXIII.). Aristotle also speaks of the Cyclopes, and, citing from Homer, tells us that each father of a family ruled over the women and children of his household. The same ideas

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<sup>1</sup> Hesiod, *Theogony*, vers. 133, 139. That is, “Sons of God.”

are set forth more at length by Plato. Pausanias, who wrote in the first half of the second century after Christ, says that Pelagos — a personification of Pelagos (as Hellen, of the Hellenes) — found the Cyclopes in the Peloponnesus; that they neither built houses nor wore clothing; that they subsisted on leaves and herbs and roots; and that Pelagos taught them to construct cabins, and to clothe themselves with the skins of the wild boar. Diodorus Siculus, who wrote in the first century before our era, tells us that the most ancient inhabitants of Crete, also, were dwellers in caverns, and destitute of all the arts, until the Pelasgic Curetes taught them the first elements of civilization. According to Virgil, the population of cave-dwellers also spread over Italy — autochthonous fauns and nymphs — a race of men born from the hard trunks of the oak, living without laws or civilisation. Pausanias informs us that a similar people inhabited Sardinia. Diodorus Siculus states that the inhabitants of the Balearic Islands still dwelt in caverns in the first century before our era, and wore no clothing during the summer. Strabo, a little later, names four Sardinian tribes who had not yet learned to build cabins.

“As to the ethnic affinities of these Pre-Noachite populations of Europe, I think there are good reasons for regarding them as near relatives of the Asiatic Mongoloids. Several historical allusions seem to sustain the opinion that they belonged to the Finnish family. In the time of Tacitus — about A. D. 100 — the Finns of Scandinavia and the north of modern Russia still supported themselves by the chase, and were ignorant of the use of metal, and pointed their arrows with bone.

“They had no horses; they built no houses; they wove no cloth. They did not, indeed, dwell in caverns, but erected a sort of hurdles or rude shelters for protection against rain

and snow. In our own times, the Finns are driven into still narrower limits by the continued encroachments of the Indo-Europeans; but according to Grimm, linguistic affinities justify us in regarding the Finns as the modern remnants of the Cyclopean population which spread over Europe before the advent of the Pelasgians and Iberians, in the southeast and southwest of the continent, about two thousand years before the Christian era.

“Rawlinson says the Kelts, found the central and western countries of Europe either without inhabitants, or else very thinly peopled by a Tartar race.<sup>1</sup> This race, where it existed, everywhere yielded to them, and was gradually absorbed, or else driven toward the north, where it is found, at the present day, in the persons of the Finns, Esths, and Lapps.’ He adds: ‘It is now generally believed that there is a large Tartar admixture in most Keltic races in consequence of this absorption.’ The Tartar indigenes, he says may also have been, in part, driven westward. ‘The mysterious Cynetians who dwelt west of the Kelts, may have been a remnant of the primitive Tartar occupants. So, too, may have been the Iberians of the Spanish peninsula.’

“‘In the Spanish peninsula,’ says Niebuhr, ‘it is not quite certain whether, on their arrival, they (the Kelts) found Iberians or not; but if not, these latter must have shortly crossed over from the African main; and it was in consequence of the gradual pressure exerted by this people upon the Kelts in Spain, that the further migrations of the Keltic tribes took place.’

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<sup>1</sup> While the Kelts in central and northern Gaul were confronted by an indigenous Tartar population, they were opposed in the south by the Pelasgic Illyrians. See chapter V.

“Now, it is generally held that the Basques are a remnant of the ancient Iberes. They number about a half a million. They speak a language known as Euscara, and dwell in the northeast provinces of Spain, and a small district in the southwest of France. ‘The old geographers,’ says Peschel, ‘called them Iberians; they then peopled the whole of Spain and the southwest of France, but were early driven toward the west and south by the Kelts, and intermixing with them, in the district of the present Catalonian dialect, constituted the Keltiberians. \* \* \* According to Paul Broca, their language stands quite alone, or has mere analogies with the American type. \* \* \* Of all Europeans, we must provisionally hold the Basques to be *the oldest inhabitants of our quarter of the world.*’

“The Euscara ‘has some common traits with the Magyar, Osmanli and other dialects of the Altai family; as, for instance, with the Finnic on the old continent, as well as the Algonkin Lenape language and some others in America. \* \* \* For this reason the Bascongadas (Basques) are classed by some with the remains of the Finnish stem of Europe, in the Ubic family of nations; by others, in that of the Allophyle<sup>1</sup> race. \* \* \* The settlements of Phœnicians, Greeks, and Carthaginians [Noachites] on the coasts of the Mediterranean sea are of much later date,’ than the conflict of the Kelts and Iberians.

“‘Before this epoch’ [1400 B. C.], says Le Hon, ‘history establishes the existence on the soil of Spain of the great nation of Iberians, which is affiliated in no respect with the Indo-European race, neither by its physical type nor by its

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<sup>1</sup> Then Allophyle type of Quatrefages embraces the Esthonians, the Caucasians (in the restricted sense) and the Aïnos. The term was introduced by Pritchard.



language.' As Hamites and Semites never invaded western Europe, in these early times, the Iberians, according to Le Hon, were not Noachites. Similarly, M. Maspero advances the opinion that the Basques, the descendants of the Iberians, are Turanians, of the same race as the Finns.

"It appears, therefore, to be generally agreed that the Basques are a remnant of the ancient Iberians, and that they possess no ethnic affinities with the Noachites traced from their Asiatic center; but do indicate physical and linguistic relations with the type of Mongoloids. History, tradition, linguistics, and ethnology conspire to fortify the conclusion that in prehistoric times all Europe was overspread by the Mongoloid race, of which remnants have survived to our times, in the persons of the Basques, Finns, Esths, Lapps, and some smaller tribes."

From the foregoing extract, it clearly appears, first, that the Turanians were no part of the Noachian family; and secondly, that said term does apply to a very extensive type or types of mankind, which existed prior to Noah, if not prior to Adam. And thirdly, that these Pre-Adamites had extended to nearly every part of the habitable globe, while the Noachian family, as well as the previous posterity of Adam, was confined to a very limited area of the earth's surface. I wish in this connection to submit the following, to my mind, unanswerable argument, in favor of the existence of Pre-Adamites viz.: According to the orthodox chronology, it has only been about six thousand years since the creation of Adam; and all men who ever lived on the earth are descended from him. It has only been a little over four thousand years since the flood, which destroyed every human being except Noah and his family. Consequently all the races and types of men now on the earth have descended from Noah; all that ever have lived on the earth are descended either from Noah or

Adam. This is regarded as the Bible view of the matter by the orthodox. I hold that I have clearly disproved this proposition. First, by showing what nations have descended from Noah, and that there are no negroes or Indians among them. In fact none of the inferior types. Secondly, the Noachian nations, are mainly still residing in the countries in which they were originally located and except their emigration to America, have changed their original habitation but little, and that they cover but a small part of the earth while the human race is found in every part of the habitable globe. Thirdly, the fossil remains of man have been found in nearly every part of the earth; and science has clearly demonstrated that many of these types lived thousands of years before the advent of Adam on the earth. It is argued by Ethnologists and Archæologists generally that man was certainly on the earth as early as the breaking up of the Glacial period and many hold that he was here during if not before the Glaciers. The following facts cited by A. De Quatrefages in his work entitled the Human Species, bear directly on this question. I make the following extracts from pages 141 to 153 of the said work.

AGE OF THE HUMAN SPECIES — PAST GEOLOGICAL EPOCHS.

I. The skovmoses and the remains at Schluessenried have shown that man existed in Europe at the close of the Glacial Epoch. But did he live through this epoch? Did he precede it? Has he, therefore, been contemporary with vegetable and animal species, which have long been considered as fossils? We know that we can with certainty reply in the affirmative to these questions. We know also that the proof of this great fact, one of the grandest scientific conquests of modern times, dates, so to speak, from yesterday.

This demonstration rests on proofs which are now so well known that the enumeration of them will be sufficient. It is evident that human bones, buried beneath an undisturbed layer of soil, prove the existence of man at the time when the layer was formed. It is no less clear that flints worked by human hands and made into hatchets, knives, etc., bones of animals made into harpoons and arrow-heads, are so many irrefutable testimonies of the existence of the workers. Lastly, when human bones are found associated with bones of animals in the same undisturbed layers, it is again evident that man and these animal species have been contemporaneous.

Many facts included in these three categories were proved in the earlier years, and during the course of the last century. Since 1700, excavations made by the order of Duke Eberhard Louis de Wurtemberg at Canstadt, near Stuttgard, brought to light a great number of bones of animals, among which was found a human cranium. The nature of this precious relic was, however, only recognized by Jaeger in 1835.

About the same time an Englishman, Kemp, found in London itself, side by side with teeth of elephants, a stone hatchet similar to those of St. Acheul. Some time after Esper in Germany, and John Frere in England discovered more or less analogous facts. But none of them were able to recognize their significance, for geology was quite in its infancy, and palæontology not yet in existence.

II. It was not till 1823 that Amy Boué gave Cuvier some human bones which he had found in the *loess* of the Rhine, near Lahr, in the Duchy of Baden. Boué regarded these bones as fossils. Cuvier refused to admit this conclusion. He has often been reproached with this, but the reproach is unjust. Cuvier had too often seen pretended *fossil men* change either into mastodons or salamanders, or even into

simple contorted blocks of sandstone, not to be on his guard, and, in presence of a fact hitherto unique, he thought it wiser to admit a disturbance which would have carried into the loess bones of much later date than that of the formation of this layer.

But Cuvier, whatever may have been said of him, never denied the possibility of the discovery of *fossil men*. He has, on the contrary, formally admitted the existence of our species as anterior to the latest revolutions of the globe. "Man," he says, "may have inhabited some country of small extent from which he repeopled the earth after these terrible events." We see that the praises and reproaches which have been addressed to our great naturalist on account of an opinion which he never held, are equally undeserved.

The reserve, perhaps exaggerated, which Cuvier imposed upon himself, and the confidence which was placed in him, weighed heavily upon science by impeding the comprehension of the value of observations made by Tournal (1828-1829) in L'Aude, by Christol (1829) in Le Gard; by Schmerling (1833) in Belgium; by Joly (1835) in Lozere; by Marcel de Serres (1839), in L'Aude, and by Lund (1844) in Brazil. In 1845 almost all the savants, properly so called, shared the opinion so well stated by Desnoyers. Without regarding the existence of fossil man as impossible, they did not think that the discovery had as yet been made.

It is to the persevering efforts of a distinguished archæologist, Boucher de Perthes, that we owe the proof of a fact so long denied, and now universally admitted. Under the influence of certain philosophical ideas, little calculated to procure him followers, he had admitted *à priori* the existence of human beings anterior to the present man from whom they must have differed considerably. He hoped to find either their remains themselves, or the products of their in-



dustry, in the upper alluvial deposits. Watching either himself or through his agents the excavation of the gravel pits near Abbeville, he collected there a number of flints, more or less rudely worked, but bearing the unmistakable impress of the hand of man. Some of his publications (1837) brought him visitors, who in their turn carried on the search. Soon after, M. Regollot (1855) and M. Gaudrey (1856) obtained from the gravel of St. Acheul hatchets similar to those of Abbeville, and declared themselves convinced. The English savants, Falconer, Prestwich, and Lyell, after having visited the collection of Boucher de Perthes, did the same and had many imitators.

III. In spite of the discoveries which were multiplied in caverns and gravel-pits, even in the neighborhood of Paris, the same objections were brought against the believers in fossil man which Cuvier had opposed to Amy Boué. The juxtaposition of the remains of extinct animals and human bones, or articles of human workmanship, were attributed to a *reformation* effected by water. The high authority of M. de Bramont lent new force to this argument. He compared the alluvium of the neighborhood of Abbeville to his *terrains des pentes*, formed, he said, by storms of an exceptional violence, which only happened once in a thousand years, and which heap up together materials derived from different beds. As for the objects discovered in caverns they inspired still less confidence than the others, on account of the ease with which the bed might be undermined by eddies, which would tend to deposit in the heart of a subjacent layer objects derived from the upper layers, without destroying either the one or the other.

Many men of high intellect still hesitated, until M. Lartet published his remarkable work upon the grotto of Aurignac (1861). Here doubt was impossible. This grotto, or rather

rock-shelter, was closed at the time of its discovery by a slab of stone brought from a distance; M. Lartet discovered either in the interior or at the entrance, the bones of eight or nine species of animals which are essentially characteristic of quaternary deposits. In his memoir he gives details of all the remains. Some of these animals had evidently been eaten upon the spot, their bones, partly carbonized, still bore the trace of fire, the charcoal and ashes of which were discovered; those of a young tichorhine rhinoceros showed marks made by flint implements, and their spongy extremities had been gnawed by carnivora; the species of the latter was shown by his excrement, which was recognized as that of the *hyena spelæa*.

The grotto or rock-shelter of Aurignac is excavated in a small mountainous group, a spur of the plateau of Lanémézan, which the Pyrenean drift has never reached. It is, therefore, free from the objections drawn from the intervention of aqueous currents. Thus the facts made known by M. Lartet were generally accepted at once in their fullest signification. These facts show that man lived in the midst of a quarternary fauna, which he used as food, including the rhinoceros, and was followed by the hyena of this epoch, who finished the remains of his meals. The co-existence of man with these fossil species was proved.

A few ill-judged attacks were still made by savants, who did not accept the testimony of these facts, among others that of the discovery of a human jaw made by Boucher de Perthes. But the discoveries became so numerous that the last among them was soon reduced to silence, and had to submit to the mention of *fossil man* without raising the slightest protest.

IV. It would be too tedious and, indeed, useless to enumerate here all these discoveries. I will only mention some

of the most striking ones associated with the names of Lartet and Christy, his enthusiastic colleague. At Les Eyzies, these indefatigable investigators discovered a stalagmitic layer formed of a veritable breccia, which contained worked flints, ashes, charcoal, and bones of different quaternary animals. Large slabs of this breccia now figure in many collections. In this same grotto they found a vertebra of a young reindeer pierced by a flint which had broken in the bone, thus causing the death of the animal. Finally, in 1864, M. Lartet had the pleasure of being present at the discovery of a plate of mammoth ivory, upon which a representation of the animal itself had been carved with a sharp flint by an artist of La Madeleine. In this drawing are found the characteristic traits of the mammoth, as they are known to us from the remains of the animal which are at times found preserved, *with its thick fur and long hair*, in the ice of Siberia.

For man to be able to draw the portrait of any animal species, he must have been contemporaneous with it. Now proofs of this nature have rapidly become more numerous and striking. In l'Ariege M. Garrigou found a representation of the cave bear traced on a pebble. M. de Vibraye extracted from the grotto of Laugerie Basse a sketch of a fight between reindeer remarkably well drawn upon a piece of schist. The same animal has been discovered represented in sculpture in the same rock-shelter, and again in the rock-shelter of Montastruc, where M. Peccadeau de l'Isle found his wonderful dagger-handles.

I need not speak here of the weapons, tools and instruments of every kind, from the simple knife to the barbed arrow-heads and harpoons, to laurel-leaf shaped lance-heads, and daggers toothed and grooved, which equal the finest specimens found in Denmark. I will only remark that all

these objects prove the existence of man, and that we now count by the thousand articles made by him during the geological period preceding our own.

Without being nearly so abundant, the remains of man himself have been discovered in every part of the quarter-nary formation. Although several European states have contributed towards this mass of discoveries, by far the greater number occurred in France and Belgium.

I can not here enter into details, some of which will be more advantageously discussed in another part of the book. I will only mention the cave of Cro-Magnon, which was discovered by the railway engineers in 1860, not far from the station of Les Eyzies, and which has given us the type of one of the best characterized fossil races. Nor can I pass over in silence the successful and laborious researches made by M. Martin from 1867 to 1873 in the quarries near Paris, the result of which enabled M. Hamy to fix the succession of types in our immediate neighborhood. Lastly, I would allude to the investigations of M. Dupont in the valley of the Lesse. Commenced in 1864, and continued during seven years with an unequaled activity, they have presented to the Museum at Brussels about eighty thousand worked flints forty thousand bones of animals, now all named, the crania of Furfooz, and twenty-one jaws, including the now celebrated *jaw of Naulette*.

It is not only in Europe that the existence of fossil man has been proved. Even in 1844 Lund had announced that he had found in certain caverns in Brazil human bones associated with the remains of extinct animals. He afterwards withdrew his statement, doubtless owing to the distrust with which every announcement of this kind was received. But his observations, which, unfortunately, were never published in detail, were probably correct. In 1867 M. W. Blake an-



nounced to the Congress of Paris that in the auriferous deposits of California, and especially near the village of Sonora, weapons, instruments, and even stone ornaments were frequently associated with the bones of the mammoth and the mastodon. Dr. Snell, who lives in this locality, possesses a large and rich collection of them. Dr. Wilson published some facts of the same nature in 1865.

V. It became necessary, in order to prevent our being lost amidst these riches of every description, to distribute them in a methodical manner and arrange them in order of time. The universal preponderance of weapons, tools, sculpture, drawings, etc., had led archæologists to propose different classifications essentially founded upon the difference of the types presented by these articles, and upon the material from which they were made. The classification which M. de Mortillet has applied to the Museum at St. Germain is of this kind. But such classifications, though very convenient for the arrangement of a public collection, have the inconvenience of being rather artificial. The naturalist and the anthropologist ought to give the preference to palæontological or geological data.

Lartet preferred the former. He connected the division of quaternary times with the predominance and extinction of the great mammalia. The cave-bear, which was the first to disappear, he employed to mark the most ancient period; the mammoth, and the tichorhine rhinoceros, which survived it, characterized the second; the reindeer and aurochs have served to mark the third and fourth.

This classification has the inconvenience of being purely local, since the disappointment of quaternary species did not take place everywhere at the same time, and was not general. In reality the age of the reindeer still continues in Lapland, and that of the aurochs is prolonged, a little artificially it is

true, in the forests of Lithuania. But Lartet's method connects human groups with animal types; it characterizes the epochs by an event palæontologically important; it preserves the relation between the succession of periods and biological events; it offers, therefore, serious advantages if taken for what it is. This was very clearly understood by the eminent author of the theory; he has only applied it to France.

Since M. Lartet made his splendid investigations, fresh facts have come to light, as it often happens, distinctions, which at first were apparently most pronounced, have now been partly effaced. Therefore M. Dupont has proposed to reduce to two the four ages of Lartet, which is perhaps excessive even for Belgium. M. Hamy, again, has admitted three ages as corresponding to the mean and new river levels of M. Belgrand. This division of quaternary times has the advantage of being connected with geological phenomena; it at least partly loses the too exclusively local character, and it ought for this reason to be preferred.

Let us, nevertheless, consider the subject for a moment from Lartet's point of view, which permits of an interesting comparison. We have seen in Denmark the succession of three vegetable species; the beech, the oak, and the pine bring us to the commencement of the present modern epoch. In France the successive disappearance of four animal species, the cave-bear, mammoth, reindeer, and aurochs, which at first were contemporaneous on our soil, characterizes so many epochs which embrace the whole quaternary period. Man has been contemporaneous with them all; he made use of their flesh for food, and has left representations of them in sculpture and drawing.

VI. Can we go further and find traces of man even in tertiary times? Falconer, the celebrated English palæontologist, prematurely lost to science, did not hesitate to reply

in the affirmative. But he only expected to find tertiary man in India, and M. Desnoyers has discovered him in France.

It was in 1863, in the gravel-pit of Saint-Prest, near Chartres, that M. Desnoyers himself found a tibia of rhinoceros bearing marks of incision and grooves similar to those which had been so often noticed in the bones of bears and reindeer eaten by quaternary man. A careful comparison and numerous facts of the same nature, shown in different collections, authorized him to announce that man might be traced beyond the glacial epoch, and had lived in pliocene times.

But M. Desnoyers only brought forward proofs of a single kind, and such as are not appreciated at their full value until we are used to them. Thus his work was at first received with a certain amount of distrust. He was asked to produce, if not pliocene man himself, at least some objects of his industry, and, in particular, the weapons which would enable him to attack, and the knives with which he could cut up the elephant and rhinoceros, or the great deer, whose bones all bear the marks of more or less deep incision which he attributes to man. M. l'Abbé Bourgeois soon replied to these demands, and in the presence of the worked flints which he placed before competent judges, all doubt disappeared.

Unfortunately, the gravel of Saint-Prest is considered by a sufficient number of geologists to belong rather to quaternary deposits, which are more recent than undoubted tertiary formations. It ought probably to be placed in the period of transition which separates two distinct epochs. Perhaps it is contemporaneous with the deposit of the Victoria cave in Yorkshire, from which Tiddeman extracted a human fibula, and which this naturalist regarded as having

been formed a little before the great glacial cold. In short, the discoveries of M. M. Desnoyers and Tiddeman take back the existence of man to the confines of the tertiary period.

The discoveries in Italy take us still further. On different occasions, and since 1863, some Italian savants thought that they had discovered in undoubted pliocene deposits traces of human industry, and even human bones. These results were, however, for different reasons successively doubted and rejected by the most competent judges.

But M. Capellini has just discovered, in 1876. clearer proofs of man's existence in pliocene times in the clay deposits of Monte Aperto, near Sienne, and in two other places. The eminent professor of Bologna has found in these localities, the age of which is not contested, bones of the *balœnœus* bearing numerous deep incisions, which it seems to me could only have been produced by the action of a cutting instrument. In some cases the bone has been broken off upon one of the faces of incision, whilst the other is smooth and sharply defined. Judging from wood-cuts and casts, it is impossible to avoid admitting that the cuts have been made upon fresh bones. These incisions differ entirely from those found upon the bones of *halitherium* found in the miocene falunian strata of Pouancé. I have always thought it impossible to attribute the latter to man, as decidedly as I think those which we are now discussing ought to be attributed to his agency. The existence of pliocene man in Tuscany is, then, in my opinion, an acquired scientific fact. Nevertheless, I should admit that this conclusion is not yet unanimously accepted, and that it is disputed by M. Magitot, among others, who relies upon his own experience.



VII. The researches of M. l'Abbé Bourgeois take us still further back. This practiced and persevering observer has discovered in the department of Loir-et-Cher, in the Commune of Thenay, flints, the shape of which he thinks can only be attributed to man. Now geologists are unanimous in considering these deposits as miocene, belonging to the mean tertiary age.

But the flints of Thenay, generally of small size, are almost all very roughly shaped, and many palæontologists and archæologists have considered the fractures to be due to nothing more than accidental blows. In 1872, at the Congress of Brussels, the question was submitted to a commission of the most competent men of Germany, England, France, Belgium, and Italy, and the judges disagreed. Some accepted and some rejected all the flints exhibited by M. l'Abbé Bourgeois. Some considered that a small number only could be attributed to human industry. Others, again, thought it right to reserve their judgment and to wait for fresh facts.

I joined the ranks of the latter. But since then fresh specimens discovered by M. l'Abbé Bourgeois have removed my last doubts. A small knife or scraper, among others, which shows a fine regular finish, can, in my opinion, only have been shaped by man. Nevertheless, I do not blame those of my colleagues who deny or still doubt. In such a matter there is no very great urgency, and doubtless the existence of miocene man will be proved, as that of glacial and pliocene man has been — by facts.

VIII. Thus, man was most certainly in existence during the quaternary epoch and during the transition age to which the gravels of Saint-Prest and the deposits of the Victoria cave belong. He has, in all probability, seen miocene times, and consequently the entire pliocene epoch. Are there any

reasons for believing that his traces will be found further back still? Is the date of his appearance necessarily connected with any epoch? For an answer to these questions I only see a single order of facts to which we can apply.

We know that, as far as his body is concerned, man is a Mammal, and nothing more. The conditions of existence which are sufficient for these animals ought to have been sufficient for him also; where they lived, he could live. He may then have been contemporaneous with the earliest Mammalia, and go back as far as the secondary period.

Palæontologists of high merit shrink from this proposition. They do not admit even the possibility of the existence of man in miocene times. All the Mammalia *fauna* of this period have, they say, disappeared; how should man alone have resisted against causes which were sufficiently powerful to cause a complete renewal of all the beings with which he was most nearly connected?

I recognize the force of the objection; but I also take into account human intelligence, which they seem to forget. It is evidently owing to this intelligence that the man of Saint-Prest, of the Victoria cave, and of Monte Aperto has been able to survive two great geological epochs. He protected himself against cold by fire, and so survived till the return of a more genial temperature.

Prof. Winchell, however, maintains that man was not on the earth until the breaking up of the glaciers, which is supposed to have been not less than ten thousand years ago, but may have been fifty thousand years ago.

I wish, in this connection to refer to a very singular false assumption, which naturalists and scientists generally have made, and which most of them still seem to maintain. They assume that the entire human race was once in the savage state, and has passed up through the "Stone Age,"

the "Bronze Age" and the "Iron Age," to, or toward civilization. When in point of fact this is only true of the inferior types of man; the Adamic type, which was preserved in Noah's family, never having been at any time in the savage state. To this the highest type of man, the governing race of earth, civilization was directly imparted by God through Adam and Noah, and it has been preserved at all times in a higher or lower state, by all nations to which we have referred as the descendants of Noah's sons. Among some of these nations the candle of civilization has sometimes burned low in the socket for centuries, but has never gone out. The arts of domestic life have never been forgotten by any of these people. They have never lived in caves and subsisted on bark, roots and herbs alone. But on the contrary, they have ever lived in tents, or houses, clothed themselves and cooked their food, and controlled and used domestic animals, such as the cow, horse, dog, hog, sheep, goat, etc.

The orthodox world has made the opposite and equally great mistake. They have assumed that all men have descended from Adam and consequently were civilized at the start, but through sin many nations have degenerated into the savage state, from which some have slowly recovered passing up through the "Stone," "Bronze," and "Iron" ages. This assumption is as false as the other. None of the nations descended from Noah have ever degenerated so low as the savage state. So here we have a seeming great issue between the Bible and science, which when explained is no issue at all. The men of whom Bible history speaks, are the men of whom human history speaks and have never been in the savage state. The indications found all over the earth of men who were once in the savage state, have no application whatever to the Noachians, but apply alone to the

inferior types of man. Yet the orthodox and scientists have for years kept up a terrible fight on this false issue, and still the useless controversy goes on.

In conclusion I wish to submit the following deductions and conclusions, drawn from the facts set forth in the foregoing pages. Great truths which will be universally admitted:—

1st. The Creator of Man and the Universe is a being of law, order and consistency, and has not recorded anything in His revealed word to man, inconsistent with the great laws of Nature.

2d. According to the Bible and orthodox chronology Adam was created about 6,000 years ago. According to the science of geology, fossil remains of man are found on the earth which are conceded to be not less than 10,000 years old, and some of which are generally believed to be not less than 50,000, and possibly 100,000 years old. These, therefore, could not possibly be of the Adamic type of men, but must have belonged to some older type. They no doubt belonged to the inferior types of men, whose creation is recorded by Moses in the first chapter of Genesis.

3d. These ancient fossil remains all seem to have been types of men who were while living in the savage state, living in caves, subsisting by the chase, with no better tools or weapons than stone. Therefore they could not have belonged to the Adamic type of man, which we have shown has always been sufficiently civilized to live in tents or houses, practice the domestic arts, clothe themselves, cook their food, and control and use the domestic animals. And therefore they must have belonged to the inferior types of men—the brown and black races. To my mind the conclusion seems reasonable, to say the least, that the general creation of



man, male and female, recorded in the first chapter of Genesis, of whom no labor was required, who were commanded to subsist on the vegetable kingdom, have dominion over the animals, and to multiply, replenish and subdue the earth, has reference to these inferior types of men. Natural history and the investigations of geology seem to fully sustain this view. The Bible tells us that these men were created immediately after the animal creation was completed; that they were given dominion over the animals, and in common with the animals were given the vegetable kingdom to subsist upon. The remains of these primitive men have been found in every part of the habitable globe, and in regions not now habitable, showing that they filled their mission, "replenished the earth and subdued it." Their remains are also everywhere found with those of the lower animals, showing that they were ever with them, exercising dominion over them, as God had commanded them; and everything connected with these remains indicates that they mainly subsisted upon the vegetable kingdom; that fruits, seeds, herbs and barks were their principal food. No labor had been required of them by their creator, consequently they neither tilled the soil, erected houses or tents, cooked their food, manufactured clothing, nor subjected the domestic animals to labor for them. Like the animals below them, they relied wholly on nature for subsistence and comforts.

Long after their creation — how long we have no means of knowing — the All-wise Creator created the governing type of man. After declaring "there was not a man to till the soil," He created Adam, and of him *labor was required*. Adam was placed in the Garden of Eden, an earthly paradise provided for him, and commanded "to dress it and keep it." What a contrast between the mission and duty of Adam and that of the inferior types of men.


## PART II.

### THE NATURE AND POWERS OF MAN.

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#### CHAPTER I.

##### MAN A THREEFOLD BEING—BODY, SOUL, AND SPIRIT.

AN is a threefold being, composed of body, soul, and spirit.

The body consists of organized matter, and possesses no life except what it receives from its contact with spirit. When the spirit withdraws from the body, at physical death, the latter becomes disorganized and under the laws of chemical action returns to its original elements. "Dust thou art, and unto dust shalt thou return," is the inexorable law imposed by the Creator upon the body of man.

The spirit is imparted by the Creator, and at the death of the body returns to the spirit world. The soul in our present state of existence is that natural or animal life which results from a union of spirit and matter. It is the life that we enjoy in the present state of existence, and continues in the body while the spirit remains.

We are informed in the Bible that God formed the body of Adam out of the dust of earth, but this organized matter had no life until God breathed into his nostrils the breath of life, when he became a living soul. That is, when spirit came

into permanent contact with organized matter a living soul was born, or, in other words, human life began.

Ordinarily, we speak of man as twofold, possessing body and mind, and this is sufficient for all practical purposes.

But strictly and scientifically considered, he is threefold, body, soul, and spirit. Those who persist in using the words soul and spirit as synonymous terms, are in error, an error which the farther followed the graver becomes. As stated in a previous chapter, the universe and all that is in it, when resolved back to its primal elements, consist of but two substances, viz.: spirit and matter. Spirit is life and matter is dead until animated by spirit. The mind of man is simply spirit in matrimonial alliance with matter.

That alliance produces the animal or human life of the body, which is the soul in the specific sense. It is, in fact, an inner unseen spiritual body. But the word soul is often used to designate the entire man in the present state of existence. In man the union of spirit with matter produces this wonderful organism we call the body, with its bones, muscles, and ligaments, its stomach and alimentary processes for the conversion of food into blood, its heart, arteries, and veins carrying life blood to every part of the system, and its lungs and breathing apparatus, by which oxygen is inhaled from the air, upon which life depends every moment of our existence. This is what we term animal life, and consists of our powers of body, with our appetites, passions, emotions, and feelings.

All these powers pertain to the lower animals as well as man, hence we term them animal life. The lower animals have souls in common with man. They are twofold, possessing body and soul, while man is threefold, possessing spirit also. In addition to these instincts, passions, and feelings of the animal kingdom, man has been blessed with intellect,

reason, the moral sentiments and spiritual faculties. This is the realm of the spirit and the grand superiority of man over the beasts of the field.

The whole subject becomes clear when viewed from a phrenological standpoint. The brain is the immediate organ and instrument of the mind, and as the mind is possessed of different powers and faculties so the brain contains different organs corresponding thereto. The brain is also divided into two general divisions called the cerebrum, or brain proper, and the cerebellum which lies at the base of the skull in close and intimate relation with the body. It has been clearly demonstrated by experiment that the animal organs representing the senses, appetites, propensities, passions, etc., are all located at the base of the brain, and occupy the cerebellum, and the lower range of the perceptive organs in front. Here, in addition to the five senses, are located alimenitiveness, or the sense of appetite by which we subsist; amativeness, or the sense by which the species is propagated; combativeness by which we defend ourselves and offspring; destructiveness, by which we destroy animals necessary to subsist upon, and acquisitiveness by which we secure food and property necessary to our subsistence and comfort. All these powers are possessed and more or less manifested by the lower animals as well as man. But the upper and by far the larger part of man's brain, embracing almost the entire cerebrum, is not possessed by the lower animals. This is the region of the brain occupied by the intellect, reasoning faculties, moral sentiments and spiritual powers. This is the home of the spirit, while the seat of the soul is at the base of the brain. When we examine the brains of the lower animals we find the cerebellum completely developed, and we also find the lower range of the perceptive organs consid-



erably developed, while the balance of the cerebrum brain including the entire region of the reasoning, moral, and spiritual powers is wanting, showing conclusively that the entire animal creation possess in common with man the senses and animal passions, but that man has a higher intellectual and spiritual nature which the animals have not, and showing also that the base of the brain, and especially the cerebellum is the seat and source of the soul; and that the cerebrum is the principal abode and central source of the spirit while its connection with the body is continued.

But while it is true that the base of the brain is the primary seat of the soul, it is also true that these animal powers of the soul found in the base of the brain have immediate connection with, and direct relation to, the body, and it is through the body, as a medium, that these powers are manifested, and especially through the blood and the circulatory system as a means is animal life kept up. Hence it is that the heart, as the muscular center of the circulatory system, becomes the practical seat of animal life, and, consequently, the practical seat of the human soul; and hence, the popular idea that the heart is the seat of all the feelings, passions, and affections, and the abode of the soul.

In this threefold structure of man, it was intended by the Allwise Architect that the spirit should be the governor of the whole man, and that it should govern in strict accordance with the will of Him who gave it. The intellect was given to afford the light by which the truth of both revelation and science may be apprehended and understood; in order that the mind may arrive at correct conclusions in all the varied duties of life, and that, through the spiritual powers aided by the will, and the spirit of God, may govern and guide the whole man, and keep the soul and body with all their powers and propensities restrained within their legitimate bounds.

The appetites and passions of the soul, are the ministers of that wonderful government of which the Spirit is the sovereign and ruler, and when properly restrained and kept within their legitimate bounds by their sovereign, are noble elements of use and goodness. But when they transcend their proper sphere and functions the whole government is deranged and soon these rebellious subjects usurp the seat of sovereignty, dethrone reason, and set aside the dominion of the spirit. Then anarchy reigns through the whole man, which ends in ruin, unless timely subjection is again brought about by the power of the spirit.

Thus it is that the proper subjection of the soul and its passions to the spiritual nature of man is the great task of life and the test of moral character.

And as the soul is the animal life of man, and the practical seat of that animal life is the heart, it follows that the proper regulation and control of the heart and its various passions and affections, is the great duty of life, the very gist of practical religion.

And hence it is that the Bible and religionists have had so much to say about the heart, its evil tendencies, and the necessity of cleansing and renewing the same. The heart, in all these references, is simply used as a representative term and the meaning is that the soul and its passions, appetites, and affections, in other words, the animal life, whose physical center and practical seat is the heart, must be restrained and kept in legitimate bounds. While man's higher nature, the spirit, works out its own salvation under the laws of love, as promulgated by the great Father of Spirits.

This view of the threefold nature of man was entertained by that great reformer Alex Campbell, in his essays on man written years ago. I make the following extract, which may be found on page 463 of the *Christian Baptist*, viz. :

“He builds his body from the elements of the earth.” He gives him a soul or animal life in common with all the animals created, but “He infuses into him from himself directly without any intervention a spirit, or intellectual principle. So that man stands erect one being possessing body, soul, and spirit. We may observe that the Jews, Greeks, Romans, as well as the English, have had three terms which they used as distinctive of these three. These are the body, soul, and spirit of the English; the *corpus*, *anima*, and *animus*, of the Latins, the *soma*, *psuche*, and *nous*, of the Greeks, and the *nerep*, *nepesh* and *ruth* of the Hebrews.

These in each language are representative of each other, and modern languages have the same distinct phraseology, in marking each of the constituents of man. The body is the organic mass animated by the soul or animal life, which the Scriptures say is in the blood, and the spirit is that pure intellectual principal, which acts immediately upon the soul and mediately upon the body. The body and the soul in common usage denotes the whole man, but when we speak philosophically we say body, soul, and spirit. Each of these has its respective attributes and powers.

The spirit has the faculties we call the powers of understanding; the soul has its passions and affections; the body its organs and their functions. In man reason and all intelligence belong to the spirit together with volition in the primary character. All the passions and affections belong to the soul and are identified with animal life.”

That the spirit of man continues to live after the dissolution of the body, is evident from many considerations. Thousands of death-bed scenes have attested the fact that in the dying moments, as the clogs of matter are broken and the glory of the unseen world begins to dawn on the spiritual



vision, that the spirits of departed friends hover around ready to convey the spirit of the dying one to its proper place in the spirit land. And hundreds of well authenticated cases exist in which, long prior to death, while in perfect health, persons have received impressions and communications from their departed friends in the spirit world, through the dreams and visions of sleep, and through spirit mediums and otherwise while awake. The Bible gives several cases of the return to earth of the spirits of men from the unseen world. A notable instance in the Old Testament, was that of the spirit of dead Samuel informing the wicked king Saul through the witch of Endor of his approaching doom. A much grander instance is recorded in the New Testament, when the spirits of Moses and Elijah were called from the spirit world to join with Peter, John, and James in witnessing the glory of the transfiguration of Christ,

The Bible also clearly teaches by precept as well as example the existence of the spirit in this life, and its continued existence after the dissolution of the body.

Jesus speaking to his disciples used these words: "The spirit is indeed willing, but the flesh is weak."

Paul writing to the Corinthians says: "Let us cleanse ourselves from all filthiness of the flesh and spirit." In Ecclesiastes 12 and 7 we have this language: "The spirit shall return unto the God who gave it."

Now let me add the testimony of Christ himself used by Him in his argument with the Sadduces on the Resurrection; and which is recorded in the twentieth chapter of Luke thirty-seventh and thirty-eighth verses, in the following words: "Now that the dead are raised, even Moses showed at the bush when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not



the God of the dead, but of the living, for all live unto him." And the apostle Paul speaks repeatedly and at length of the constant struggle in his own nature, between the spirit and the flesh.

I presume that all of us in our own experiences could give corroborating testimony upon this point. All these allusions to the struggle between the spirit and the flesh have reference to the rebellious soul of man, which constantly refuses to be in subjection to its legitimate sovereign, the spirit. That the term "flesh," as used by the New Testament writers, does not refer to the literal flesh of the body, is evident from the condition of the body after life has left it. The flesh of a dead body is powerless for good or evil and at once decomposes and returns to its original elements.

The "flesh" referred to by the apostles is the appetites and passions of the human soul, working through the medium of the body and acting in rebellion to the laws of the Great Spirit of life, which we are informed in the word of God bears witness with our spirits, when we do conform to these laws. I have now clearly shown both from nature and Revelation the existence of the spirit in man here and its continued existence hereafter.

Let us now see if the Bible sustains our position as to the soul. The literal meaning of the word soul is life. It is sometimes applied to the present life, sometimes to life in the intermediate state after physical death and sometimes to the saved souls of the righteous after they have attained to eternal life at the first resurrection; and it is often used in the Bible to denote the entire man in his present state of existence.

The following are instances of the use of soul in this general sense: "Then sent Joseph and called his father Jacob

to him and all his kindred, threescore and fifteen souls." Acts vii: 14. "We were in all in the ship two hundred threescore and sixteen souls. Acts xxvii: 37.

I will now make some Bible references in which the word soul is used in its specific and proper sense. In Ex. xii: 19, we find this language: "Seven days shall there be no leaven found in your houses, for whoever eateth that which is leaven, even that soul shall be cut off."

This can mean no more than that whoever violated this law against leaven should die, or have his natural life cut off. The apostle Peter, in referring to the saving of Noah's family in the ark, uses these words: "Eight souls were saved by water." It is perfectly clear that this means that the lives of these eight persons were saved in the ark, while the remainder of their race or species were destroyed by the flood. In Rev. xvi: 3 we find this sweeping language: "And the second angel poured out his vial upon the sea and every living soul died in the sea." Here we have the word "soul" not only applied to the life of man, but to the lower animals, even including the fishes of the sea. And Dr. Clark says that the same Hebrew words translated "living soul" in the creation of Adam, are used throughout in the account of the creation of the lower animals, but not so translated in our version of the Bible. Here is his language: "'Nephesh chaiyap,' is a general term to express all creations endued with animal life in any of its infinitely varied gradations. As the Hebrew word Nephesh is rendered soul in the Old Testament, so the Greek word *psuche* is rendered soul in the New Testament and is the only word so rendered. Miles Grant, in his work on man, says that this word *psuche* occurs one hundred and five times in the New Testament and is rendered in six different ways. It is translated soul fifty-eight times and life and lives forty times. And in every

case where it is rendered soul the word life would have been as good a translation, as the sense and context of the several texts will show. Take, for instance, the strong text in Matt. xvi: 26: "What is a man profited if he gains the whole world and loses his own soul." If we look to the context, we find that Christ himself uses the word life in the twenty-fifth and soul in the twenty-sixth verses in exactly the same sense. And in Luke xii: 20 where this strong language is used: "Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?" the same idea is clearly implied. You remember it was the case of the rich man whose lands had produced so abundantly that he was under the necessity of building new barns and storehouses. And he addressed his soul as follows: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Now here is a parable by Christ himself, in which the soul is represented as something that can enjoy the products of earth; can eat, drink, and be merry. Can it possibly be anything else than this natural animal life? The words of the Lord himself implies the same idea. "Then whose shalt those things be which thou hast provided?" That is, when I have required your natural life and you can no longer eat and drink, how will you enjoy these good things?

That inspired man of God and ablest of all logicians, the apostle Paul, when he refers to the subject draws a clear distinction between the soul and spirit.

I only make two quotations which are sufficient. In Hebrews iv: 12 he says: "For the word of God is quick and powerful, and sharper than any two edged sword piercing even to the dividing asunder of soul and spirit and of the

joints and marrow," etc. Here the idea is clearly taught that soul and spirit are as distinct parts of man, as the joints and marrow. And although the relation between them seems as close as that between the joints and marrow of the body yet the word of God is sufficient to divide them asunder, as it certainly will do on the day of judgment unless the terms of the Gospel have been accepted. But before we get to the question of the separation of the soul and spirit let us give another quotation from Paul which conclusively settles the question of man's threefold nature. It is found in I. Thes. v:23, and reads as follows, viz.: "And the very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." Now here an inspired man of God, commissioned by Jesus himself as an apostle, addresses the followers of Jesus upon the great objective point of every Christian's life, the second coming of Christ. And prays God to sanctify them wholly, and that their *spirits, souls and bodies* be preserved blameless until that grand event transpires.

Surely Paul knew by inspiration from God that man had a soul as separate and distinct from the spirit as the body, or, he would not have prayed for its preservation as he did in this solemn and earnest manner. This settles the question that man is a threefold being, possessed of body, soul and spirit.

As already stated the true and literal meaning of the word soul is life and it is applied to the present animal life, to the spiritual life in the intermediate state, and to those who attain eternal life at the first resurrection. In the present state, as already shown, man is threefold, body, soul, and spirit. The soul results from the union of spirit and matter and manifests itself in our present natural or animal



lives. But the soul is invisible to the natural eye and interior to the animal body, it develops internally in connection with and in full sympathy with the natural body, and the natural or animal body is but the reflex or external covering of the internal spiritual body, which is the soul. It is the soul to which the apostle Paul has reference in the fifteenth chapter of I. Corinthians, where he says, "There is a natural body and there is a spiritual body."

The spiritual body is the soul. At physical death the spirit leaves the body and takes with it the soul, its spiritual body. It is the separation of the soul or spirit body from its animal body which usually makes death so painful. The spirit itself has often left the body without pain. But soul and body, or spiritual and animal bodies, have grown up and been developed together on the earth, and are so intimately related and bound together that their separation, except in ripe old age, is always painful. I give in this connection a remarkable case from a reliable source to show, first, the great truth set forth in this chapter, that man has a spirit and a spiritual body, or soul, which leaves the animal body at physical death. Secondly, that the separation of the spirit and soul from the body is always painful when it occurs prematurely or by some sudden shock. And thirdly, that the spiritual world or intermediate state is immediately around this natural world; and at physical death the spirit with its spiritual body passes at once into this higher and more beautiful existence and meets and recognizes the friends gone before. This article was clipped from the *Religio-Philosophical Journal*, and reads as follows, viz. : —

"CAN A SPIRIT LEAVE THE BODY AND RETURN DURING EARTH-LIFE.

"In my reading I have met with a number of what seemed to be well-authenticated accounts of spirits being temporar-

ily absent from the body ; but none of them gave as remarkable phenomena as the one I am about to relate.

“Some three or four years ago, during the time Mr. George Whitney attended college at Irvington, Indianapolis, he boarded with an elderly gentleman named McLaughlin. The latter was an intelligent, well educated man, who followed the occupation of school-teaching, and was a staunch adherent of the Disciple’s Church. While firmly believing in man’s immortality, he was equally firm in his belief that modern spiritualism was the work of the devil. During Mr. Whitney’s stay in the house they had frequent discussions in regard to spiritualism, but without changing Mr. McLaughlin’s determined opposition to it. Finally, at the close of one of these heated arguments, McLaughlin remarked : —

“ ‘ I had good proof once of man’s spirit existence, before this modern nonsense of spiritualism was talked of. It is more than thirty years ago, just after my marriage, when I lived in the northern part of the State. We were out riding — that is, my wife and I — when the team took fright and dashed off along the rough road at such a gallop that I was unable to hold them, and when the off wheel struck an old stump I was thrown head first into a deep ditch, coated over the bottom with rough stones. I struck on my head and shoulders with terrible force, and found myself thrown clear out of my body with a sudden spring — making two or three bounds, with a swaying, buoyant motion, precisely as a soap bubble oscillates to and fro, denting in and out, when about to leave the pipe bowl. My first sensation was that of unbroken ease and comfort. I felt as light and free as a feather and seemed not to have a thought or slightest sensation other than that of absolute contentment. In fact, I felt jolly — good ! I did not see my wife or the team, so

supposed they were galloped out of sight. I did not feel any surprise as I stood and looked at my body lying there in a pool of blood at the bottom of the ditch, to all appearance as if not an atom of life was left in it; nor did I feel any surprise to see myself the exact counterpart of the body, except that there was no blood on me; clothing, everything, to the minutest particular being just the same in both. I concluded I was dead, so far as earth was concerned, and started away, feeling quite unconcerned about the motionless lump of dead clay in the ditch. I now for the first time noticed that while everything around seemed changed, the daylight was somehow grown to be exactly like this new electric light they are using. It made all appearances assume a weird, ghostly look.

“ ‘Pretty soon I began to meet the people I had known who were dead. I seemed to come up with every one I had ever been acquainted with who had passed away. To the first two or three, who came along altogether, I remarked that I supposed I was dead; when, to my surprise, they said I was not, that I would have to go back to my body again. I did not like the idea of this at all, and persisted that I was really done with earth-life. But every one I met told the same story, that I must return to my body. And, sure enough, I found myself—I had no idea how much time had elapsed since the accident—being drawn back to the old tenement. I seemed to be perfectly conscious that it was to my poor, maimed body I was going, though the locality where I was now, and all about me, was entirely new; and although I tried my utmost to prevent myself from going, I was steadily impelled by some hidden power I could not withstand, till I found myself in the room in my house where my body was lying perfectly unconscious, in bed. The body was clothed in a night-dress, a broad white bandage fastened tightly



around the head ; but I still retained the clothing I had worn when thrown into the ditch. I now experienced the most intense disgust as I stood and gazed at the dead looking, earthy part of myself ; it really seeming to me as if I had never seen so foul and disgusting an object in all my life, and that I would rather plunge head foremost into the foulest cess-pool in existence than to take up my abode within it any more. But my repugnance was of no avail, for I had to go, and it was as if I was drawn in with a sudden thud, much as into a socket to which I was exactly fitted. And the moment I entered I became racked with the most excruciating pains, that made me curse the necessity of my return.' "

In this case the intelligent observing power that witnessed and reported the scene, was the spirit. The spiritual body which accompanied it into the spiritual world and which seemed an exact counterpart or copy of the natural body was the soul. While the animal body was left temporarily lifeless in the ditch and though carried home, so remained until again entered by the soul and spirit, in the midst of great pain ; which of course continued until there was again a complete union of the three parts of the man, when to use common language he was then fully recovered.

The relation between body, soul and spirit in the present natural life may be illustrated by as simple a thing as a nut, a walnut for instance. While alive and growing on the tree the outer rind or hull represents this animal body ; the inner hard case enclosing the kernel represents the soul ; and the kernel itself, which is the real life of the nut, represents the spirit. When the walnut is fully matured it falls from the twig which bore it and the outer hull sloughs off or perchance is hulled by human hands. This represents physical death, or the losing of the natural body. But another and



a much more durable body remains a habitation for the kernel.

This represents man after physical death, in the spirit world.

The spirit, when it leaves the animal body, takes with it its spiritual body as its habitation and continues to occupy it through the intermediate state until the judgment in case of the wicked. In the case of the righteous, their souls being saved, escape the second death, attain to eternal life at the first resurrection, and remain the homes of the immortal spirits forever. But all this will be more fully explained in the third part of this work and can not be dwelt on here. That I have not misconstrued Paul in the fifteenth chapter, I. Corinthians, in assuming that the spiritual body referred to is the soul, and not the physical body changed into a spiritual body at the resurrection, is evident from the language of the same Paul in the fifth chapter of II. Corinthians, where, speaking of the death of the body, he says: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands eternal in the heavens." That the apostle has no reference to the resurrection is evident by his use of the present tense instead of the future. Even the first resurrection is not to occur until the second coming of Christ. While the apostle here refers to what takes place at the physical death of every human being, and to a house not made with hands eternal in the heavens or spirit world; which as contradistinguished from this earthly house means the same thing as the spiritual body referred to in the fifteenth chapter of I. Corinthians, which was to succeed the natural or animal body as the habitation of the spirit. It will be observed that Paul always speaks of the spirit as the real man and refers to its body or bodies as its tabernacles, or houses, or habitations; and of

them he says there are two, one natural or animal, the other spiritual, which, in the case of the righteous becomes immortal at the first resurrection. Taking all the writings of this learned and inspired apostle together I think it clearly appears that he taught that man is a threefold being possessing body, soul and spirit. That the spirit is immortal and never ceases to exist, that the body is natural and animal and returns to its original elements at physical death. That the soul is the spiritual body referred to in the fifteenth chapter of I. Corinthians and the house not made with hands referred to in the fifth chapter II. Corinthians which leaves the body with the spirit at the physical death and becomes its body or habitation through the intermediate state; and in the case of the righteous is the spiritual body which comes up from the spirit world at the first resurrection to meet the Lord in the air, at his second coming, and by taking part in the first resurrection this spiritual body or soul attains to eternal life, and is saved from the second death.

This will be more fully explained in the third part of this work.

In corroboration of the arguments already submitted, drawn from both nature and revelation, I give in this connection the views of A. J. Davis, the great clairvoyant, as found on pages 51, 52, 53, and 54 of his work entitled, "Answers to Questions," as follows, viz: —

"The relation of the body to the spirit is homogenous and essentially chemical, and the premature separation of them is accomplished only by snapping and violently sundering the countless threads of that relation.

"First, then, what is the nature of the relation between the body and the spirit? We answer that the twain are

chemically associated by an intermediate combination of elements which we term the 'soul.' Thus —

"1.            2.            3.

"BODY — SOUL — SPIRIT.

" Q. Of what is the soul composed? A. Of motion, life, sensation, and intelligence. Q. What constitutes the spirit? A. The SPIRIT is composed of impersonal principles — the life-element of Father God and Mother Nature. Q. Of what is the physical body composed? A. Of all the elements of matter below man. Q. How is the soul chemically related to the body? A. By vital electricity. Q. To what element of the soul does this electricity belong? A. To the element of Motion. Q. How, then, is the SPIRIT chemically related to the 'soul?' A. By vital magnetism. Q. From what does this magnetism emanate? A. From the soul. It is an emanation from the soul, like the aroma from the life of a rose, which is its atmosphere and fragrance. Q. Do you mean to teach that the soul is united to the body by vital electricity, and the spirit to the soul by vital magnetism? A. Yes, the following scale is the illustration: —

"MATERIAL ORGANIZATION,

"VITAL ELECTRICITY,

"INTERMEDIATE, OR SOUL,

"VITAL MAGNETISM,

"INNERMOST, OR SPIRIT.

"The above scale gives the organization of man as it is. Below the material organism are the lower kingdoms and the physical world; while above and around the *Innermost*,

or 'spirit,' is the spirit-world, and all that pertains to a supernal existence. If a human being lives out the full measure of life, then the *vital electricity* (which connects the soul with the body) imperceptibly loosens its hold, and dissolves the relation so gradually, that the spirit is not even conscious of death until after the change is all over, like the birth of an infant into this world. If, however, the change is forced and premature, the spirit is compelled to realize the fact, and also something of the unnatural shock which had occasioned the death.

"Within the past ten years we have observed several deaths by concussions, strangulation, drowning, etc., and the result to the spirit was in each case identical. Each person, whether young or old, spiritually experienced *the same* singular sensation, which were caused by the unnatural and violent separation of the spirit from the body. It is well known that a sudden shock, sufficient to cause death, produces instant insensibility. This fact is owing to the *confusion* of the elements of the 'soul' throughout the nervous system. Its chemical affinities have been broken up into a confused mass, making intelligent sensations of any kind utterly impossible. It is as though you had struck a small stone with a hammer so powerfully and suddenly that the cohesion between the atoms was instantly dissipated; and what was before a solid mass, is now only smoke and dust flying in the wind. In like manner the *surprise* of the chemical relations between soul and body by means of a powerful concussion, *results in the temporary suspension of all sensation*, and the spirit is simply intuitionally apprised of what has just occurred in the region of its environments.

"Several soldiers have returned from their new homes in the Summer Land to tell the particulars concerning their sensations immediately after falling dead by rifle or cannon



ball. They relate how they intuitively or spiritually (of course somewhat vaguely) realized the nature of the accident, and that they had just died in the usual sense of the word, but they did not feel anything like pain — being only disposed to sleep very profoundly, regardless of the place, and forgetful of what had happened to them. This indifference has, in many instances, resulted in a kind of slumber for many days in the other world.

“Now it will be remembered that the ‘soul’ becomes the *body* of the SPIRIT after death. This, however, is not the work of a moment. Whole hours, sometimes days, are consumed in perfecting the work of this final organization. While this beautiful process is going forward, the spirit does not feel anything physical or sensuous. It is all intuition, and memory, and meditation, and love. Its personality is not self-conscious, until the *new senses* in the new body are completed and opened, and adapted to the use and everlasting duration of the spirit. We repeat, when the death is natural — and no death is natural, save that of ‘ripe old age’ — then the SPIRIT is immediately clothed with its new body. It does not sleep, feels no suspension of identity, realizes no penalty for physiological injury, which is the effect of an accidental death, and thus the aged one is young and happy. and free as is an uncaged bird among the trees of the mountains.”

## CHAPTER II.

### THE BODY AND THE TEMPERAMENTS

**T**HE body of man is an epitome of the material world below it. It contains all the elements of the mineral, vegetable, and animal kingdoms. It consists of several parts, divisions, or systems, which will be considered in their order. First we have the skeleton or frame of the body consisting of two hundred and eight bones, besides the teeth, held together, in a stable structure by the ligaments and cartilages, and all completely covered by the muscles, a net work or system of fibers possessing the power of contraction and motion. The muscles give shape and form to the body, and constitute the larger part of the flesh formed on the bones. They also impart the power of locomotion, and, in fact, every form of motion, to the bones; but are themselves controlled by the brain operating through the nervous system. The bones and muscles constitute the frame work and body of the human system and are also the motive or moving power of the physical man.

This body being composed of particles of organized matter; which under the laws of its being are subject to constant change, decay, and death, must necessarily be continually renovated in order to preserve its physical life and health. This has been wisely provided for by the Creator, in the circulatory system, consisting of the heart with its system of arteries and veins, by which the life-giving blood is carried out through the arteries to every part of the system, supplying live particles of matter, in place of dead and waste par-

ticles. This blood, freighted with the dead and waste matter, is taken up by the capillaries and transferred to the veins; and by them carried back to the heart, and, hence is carried by the pulmonary artery to the lungs, where it comes in contact with the oxygen inhaled at every breath. The carbon from the impure blood combines with the oxygen, and together with waste matter of the system is thrown off, by expiration; while the blood, purified by its contact with the life-giving oxygen returns to the heart, to start again on its grand round of supplying the body with renewed life and vitality. But the question arises, where does the blood derive its vitality from? This question necessitates a brief explanation of the alimentary system, by which new blood is constantly supplied to the circulatory system.

The alimentary canal, embracing the mouth, teeth, salivary glands, stomach, gastric juice, large and small intestines, liver, gall-bladder, pancreas, etc., may be called the mill of the body. Its duty is to receive food into the hopper or mouth, grind it with the teeth, mix it with the saliva, swallow it into the stomach, mix it with the gastric juice, producing chyme, and as this leaves the stomach and enters the upper bowels, it receives and mixes with the gall and pancreatic juice, producing chyle, which is taken up by the multitude of absorbents which line the bowels, and is carried off and poured into the blood, supplying it continually with new material and thereby enabling it to keep up the wasting vitality of the body. These last named systems, the circulatory, the respiratory, and the alimentary, constitute the internal machinery found inside the hulk or frame of the body, and they are also the life-giving power or vital department of the human system.

But all these systems, bones, muscles, heart, arteries,

veins, lungs, and alimentary canal, would be powerless for motion and life were they not controlled and animated by another great system called the brain and nerves. The location of the brain is in the head. It is divided into the cerebrum, or brain proper, occupying the upper and larger part of the cranium or skull, and the cerebellum, which occupies the base of the skull is the seat of the animal powers of the man. The brain is the organ of the mind, which will be explained in another chapter. It is divided into the right and left hemispheres, and by its system of nerves extending to every part of the body, controls the entire man. The right hemisphere of the brain controls the left side of the body, and *vice versa*. The nerves are but an extension of the brain to every part of the system. The brain through the nerves, controls the muscles and directs the body, producing locomotion and every form of voluntary action. It also controls the involuntary motion of the heart and lungs, which goes on perpetually, whether we wake or sleep, whether we are conscious or unconscious, and upon which life depends for every moment of its existence. And yet the brain with its wonderful nervous system, like the muscles and bones, is only organized matter, but much more refined. It is the organ and instrument of the mind; but as this trenches on another chapter I must not pursue this line of thought farther here. I have now noticed three grand divisions of the human system, each divided into several subdivisions. First, we have the bones and muscles, making up the frame and form of the man, endowed with the power of motion. Second, the circulatory, respiratory, and alimentary systems, constituting the internal machinery and vital powers of the body. And third, the brain and nervous systems, imparting mental life and controlling the entire machinery of the man. These several departments of the body may be compared to



a steam-boat. The frame work of the body, consisting of the bones and muscles, represent the hulk of the vessel. The internal organs, consisting of the circulatory, respiratory, and alimentary systems, represent the steam engine and other machinery of the vessel; the blood, the steam power, and the food, the fuel that produces the steam. While the brain and nerves represent the pilot and the appliances by which he controls and directs the boat. It is in the relative development of these different departments of the human system that the beautiful doctrine of the temperaments is found. If the bones and muscles are unduly developed, producing a large, powerful, and angular frame, it is called the motive temperament, and by some of the old writers the bilious temperament. If the alimentary and circulatory systems are unduly developed, producing a plump, broad bodied, active, vigorous man, full of animal life and energy, it is called the vital or sanguine temperament. While if the brain and nerves are unduly developed, producing a frail, delicate body and active mind, it is called the mental or nervous temperament. Some writers also give the lymphatic temperament, making four instead of three temperaments. I incline, however, to the opinion that the lymphatic is but an abnormal development of the vital, and that properly there are but three general temperaments, but many modifications and subdivisions. Although differing with him in the general classification and nomenclature of the temperaments, I desire in this connection to give the system of the late Dr. W. C. Hurley, of Sulphur Springs, Texas, one of the best practical phrenologists I ever had the pleasure of knowing. I do so partly from a grateful memory of Dr. Hurley, who was cut off by death in the prime of his life, and in the midst of his usefulness; but mainly to try to preserve some of his invaluable labors and particularly the peculiar marks

and developments of the head, indicating the several temperaments. So far as I know, a part of this was original with Dr. Hurley; at least I have seen it in no publication except his pamphlet on the Philosophy of Man, published at Gilmer, Texas, in 1868. The following is his system of the temperaments, copied from said work: —

“Having introduced to you in my lecture the grand and the beautiful subject of Temperamental Physiology, I now most respectfully invite your calm and deliberate investigation of the truths that cluster around this subject — a subject that alike involves the philosophy of the organic and spiritual man.

“You will remember that I have endeavored in my past lectures to establish in your mind the ever living truth that the brain is the organ of the mind; and that every organ upon its exterior surface is unquestionable evidence that the mind is divided into as many faculties as there are organs upon the brain. And again that each and every organ there seen, is the physical representative of a single faculty of the *immortal* and *ever* living mind!

“The next, and at the same time the most important thing that claims our thoughtful consideration in connection with the nature and philosophy of man, is the quality of the brain; as it has long since been observed by phrenologists that its quality is as potent in shaping character as its form. The quality of the brain invariably agrees with the quality of the body. The body is composed of four principal organic qualities, called Temperaments; and named Bilious, Lymphatic, Sanguine, and Nervous. The Bilious embraces all the bones and muscles; it is the frame of man. The Lymphatic comprises the digestive and the secretive organs. The Sanguine, the blood and the circulating organs. The Nervous, the brain and *all* the nerves in the system. So you

plainly see and understand what I mean by the word *Temperament*; it means organic quality, one of the four elements that compose all high orders of animals; man is not an exception to this universal law. Each one of these temperaments, when it takes the ascendancy over the others is characterized by its peculiar conformation of body, color of skin, hair, and eyes, and of course its peculiar shape of head — otherwise there would be want of analogy, and the regular laws of nature would be at fault. But before I proceed in regular order with this subject, I wish to remark that the brain does not govern the manifestations of the mind alone; but that it governs the body in size, shape, complexion and activity — in fact it governs the body in all of its natural proportions and movements.

“I will now call your attention to the investigation of the temperaments in their regular order.

“*Bilious Temperament*. — This embraces the bones, ligaments, and muscles of the human system, and when strongly marked (taking the ascendancy over the other temperaments), it gives a long athletic form of body, dark complexion, black hair, dark blue or yellowish eye, long Roman nose, high cheek bones, long and stiff upper lip, movements slow but powerful, stepping about three feet at a stride, and about sixty pulsations of the heart per minute; much liable to diseases of the liver and lower portion of the stomach, but most liable to diseases of the liver.

“*Lymphatic Temperament*. — This embraces that portion of the human system called the digestive and secretive, and generally gives great abdominal *viscera* with a great amount of flesh. The complexion is inclined to be fair, having a muddy ground; the eye is a muddy blue; nose rather short, and pugged at the end; lips thick; broad and well rounded face; movements slow and sluggish; having an aversion to



both physical and mental labor; — an ease-seeking disposition. It is most subject to diseases of the secretive system, having about sixty pulsations of the heart per minute, but not so strong as in the bilious temperament. Physiologists say this is the slipshod, go-easy, drinking, eating and fattening temperament; but we look upon it in a more favorable light.

*“Sanguine Temperament.* — This embraces the lungs, heart, veins, and arteries in the human system. When greatly predominating, it gives a large chest; broad and square shoulders; the whole body tapering from the shoulders downwards; accompanied with great intensity and restlessness of feelings occasioned by the superabundance of blood, and its rapid circulation. Complexion florid; hair, red sandy; eyes blue; chin broad; nose medium length; and well rounded face; and most subject to diseases of the heart, hemorrhage, apoplexy, and acute inflammation; with eighty-two palpitations of the heart per minute, and possessing great force.

*“Nervous Temperament.* — This embraces the brain and nerves in the system. It gives a small and delicately built person, rather above medium height; complexion fair and smooth; eye blue; hair light; features small and sharp; lips thin; accompanied with great activity of body and mind, quick and ready to understand; precocious in development, hence liable to premature decay. This is purely the intellectual temperament, most liable to diseases of the lungs, stomach, brain, and nervous system.

“I claim no originality of thought upon the nature and the importance of the temperaments. But hitherto phrenologists have attempted to judge them by the form of the body and the complexion. I claim that the head is the governor of the body, and that it therefore controls the temperaments, and, it being much less changeable than the body, I judge the temperaments by it.



## BILIOUS TEMPERAMENT.

*"Shape of the Head*—Perceptive organs full to large, and sharp, the reasoning organs average to full, which gives the head a receding appearance, running high in the region of Firmness and there forming a point; thence running with a gradual slope to the occipital spine, there forming a point; depressed in the region of Tune, Ideality and Sublimity; giving a sugar-loaf form of head.

## "LYMPHATIC TEMPERAMENT.

*"Shape of the Head*.—Perceptive full to large, and smooth; reasoning organs the same, giving a vertical forehead, and running to good height in the region of Human-nature and Benevolence; the basilar portion of the head large, and rather spread out, but smooth in surface; rather flat in the region of Veneration; and a well rounded back-head, but very broad; the whole head having a smooth and even surface.

## "SANGUINE TEMPERAMENT.

*"Shape of the Head*.—Perceptives large and well rounded; reasoning organs average, giving a receding forehead to Benevolence, with great height in that region of the head; thence rather dropping from the natural conformation to Firmness; with a great depression in the region of Self-esteem and Continuity; giving a straight and broad back-head. On the whole giving a broad and rather flattened head, the highest in the region of benevolence.

## "NERVOUS TEMPERAMENT.

*"Shape of the Head*.—Perceptives seemingly rather small; reasoning organs large, giving the head a hanging over ap-

pearance; running to great height; rather flattened in the region of Veneration and Spirituality; a well formed back-head, only it is too thin; the basilar brain small; large in the region of Cautiousness, Sublimity, and Ideality, giving the head a bell-like shape; the upper having the ascendancy over the basilar portion of the brain."

Although differing with Dr. Hurley in his general classification, I have often witnessed his wonderful demonstrations of the accuracy of its details in blindfold examination before large audiences.

While I do not believe there is a system yet published more accurate in detail than that of Dr. Hurley, yet from my standpoint, the system of Fowler and Wells, in general classification and nomenclature appears to be more philosophical. They give three temperaments: the Motive, Vital, and Mental. The Motive is indicated by an excessive development of bones and muscles. The vital by an excessive development of the circulatory, respiratory, and alimentary systems; and the Mental by an excessive development of the brain and nerves.

While agreeing entirely with this classification as being natural and philosophical, I hope I will not be considered presumptuous in suggesting a slight improvement in nomenclature. I would substitute the word physical for motive, and spiritual for mental, giving the three temperaments as Physical, Vital and Spiritual. I do so as the natural and logical sequence of the grand predicate established in the preceding chapter, the threefold nature of man—body, soul, and spirit.

An undue development of body produces the Physical temperament. An excessive development of the soul, or of animal or human life gives us the Vital temperament. And an abnormal development of the brain and nerves, the Spir-

itual temperament. This is too plain and simple to be argued; its accuracy is evident from the mere statement.

In the Physical or motive temperament, the bones are large and long rather than broad, and the general shape of the body angular. The figure is generally tall, neck long, face oblong and cheek bones high, the limbs long and the muscles well developed. The complexion and color of hair and eyes generally dark. The top of the head at the organ of Firmness is high, and the whole figure is commanding rather than graceful.

The movements are slow and strong and the whole appearance indicates stubbornness, toughness, durability, and strength. This temperament produces a strongly marked character and one who is generally a leader in the sphere in which he moves.

The Vital temperament is indicated by a lower stature and a broader and rounder body than that of the physical. The face inclines to roundness; the nostrils are wide; the neck short; shoulders broad and rounded; chest full; abdomen well developed; arms and legs plump terminating in hands and feet relatively small. The complexion and hair generally light and eyes blue. This temperament gives a quick circulation of the blood, great vitality, active, energetic physical habits with great activity and versatility of mind. It possesses great vigor of body and activity of mind, but lacks the toughness of constitution and continuity of thought which characterizes the physical or motive temperament. It is the temperament for active business. This is peculiarly the temperament for life, appetites, and passions and when the appetite for food and drink is too much indulged, it produces that abnormal development, called by the old writers the Lymphatic temperament.

The Mental or spiritual temperament is indicated by a slight

frame, a large head, with an oval or pyriform face, a high, pale forehead, delicate features, bright, and expressive eyes, slender neck, fair complexion, with light, soft hair and skin. The whole figure is delicate and graceful, expressive, animated, and mind intelligent. The front lobe of brain especially in the upper part is largely developed, giving an intellectual, social, and moral character.

Of course, when all the temperaments are equally developed and evenly balanced, then we have that blending of temperament which gives the nearest a perfect man. It is seldom we have a complete blending of the three temperaments, but we often have a fair blending of two, producing a person of force in a given direction, but not well balanced on every part of the ground. As a general rule a predominance of the Physical temperament gives men fitted for physical pursuits, such as prize fighters, war, explorations, and active and aggressive politics; such men as Yankee Sullivan, John Morrissey, Tecumseh and other Indian chiefs. When the intelligence of the Mental or Spiritual temperament is added to and blended with the hardihood and force of the physical, then you have born leaders of men, both civil and military. Such men were Andrew Jackson, Abraham Lincoln, and Jefferson Davis. While a blending of the physical and vital in large development gives intense hardihood and endurance, with unbounded energy and vim, producing such men as Daniel Boone, Dr. Kane, the Arctic explorer, and H. M. Stanley, of African exploration fame.

The Vital temperament largely developed, with a moderate development of the other temperaments, gives us the active, energetic and practical business man, full of life, vim and go-aheadativeness. This temperament prevails among business men generally, especially among the commercial classes,



but can also be found largely represented among lawyers and politicians.

When to a large development of the Vital is added a large development of the Mental or Spiritual also, then you have the men of practical talents, the leaders in civil and business affairs, such great business leaders as Jay Gould, Tom Scott and M. de Lesseps, and such statesmen as Henry Clay, Blaine, and Garfield.

An excessive development of the Mental or Spiritual gives a clear, bright, and almost prophetic mind but too little physical force; such men as Alex. Stevens, Theo. Tilton, and A. J. Davis. A good blending of the three temperaments produces the firm, independent, energetic, and progressive man, the reformers, inventors, discoverers, and principal benefactors of the human race. Such men as Socrates, Martin Luther, Christopher Columbus, George Washington, Benjamin Franklin, Peter Cooper, Horace Greeley, Thomas Jefferson, Alexander Campbell, and Wendell Phillips. Such men are usually misunderstood and abused by their contemporaries as visionary and fanatical, but in one or more generations the world comes up to the advanced ground of their progress and recognizes their ability and usefulness.

To develop the defective temperaments, and restrain that excessively developed in a given constitution, so as to produce as nearly as may be a harmonious blending, is the fundamental work of education. This important subject will be to some extent considered in the next chapter.

## CHAPTER III.

### FOOD, AND THE LAWS OF HEALTH.

**I**T HAS already been shown that the body is composed of organized matter taken from the elements of the mineral, vegetable, and animal kingdoms. That it is subject to chemical laws and constantly decomposing and returning to its original elements. Scientists claim that in the course of seven years all the particles of matter in a given human body at a certain time, have passed away and been supplied with new material, making a new body in every seven years. These new bodies are supplied through the medium of food; and in spite of all that can be done by food, with the best possible care taken of the body, in less than one hundred years, and upon a general average in about thirty-three years, the body finally dies, and its particles return forever to its original elements in the earth and the air. How important, therefore, that we should understand what the chemical constituents of the body are, and what the chemical constituents of food are, so that we may supply the body with proper food, and in proper amounts and condition, to keep it in good health and vigorous life. And how equally important it is that we should understand exactly the chemical constituents of each part of the body, such as the bones, muscles, lungs, heart, arteries, veins, nerves, brain, etc. So that the defective parts of the body may gradually be supplied with an abundance of the proper kind of food to restore the equilibrium and produce a well balanced healthy physical constitution. For instance, if the muscular system

is defective and weak then plenty of muscle producing food should be eaten; or if the nervous system is deranged then plenty of healthy nerve food should be eaten.

Hence we see at a glance that there is no subject to which the mind of man can be directed of more practical importance than that of food; its proper selection and preparation for the use of the body. As this is a subject which I have never had an opportunity of investigating I will supply my own want of information by making the following extract from a valuable, practical work entitled "The Philosophy of Eating," by Dr. A. J. Bellows. On pages 14, 15, 16, 17, 18, 19, 20, of said book, Dr. Bellows gives the chemical constituents as well as the proximate principles of the human body; its wants and the reasons for them; and a valuable classification of food, as follows: — viz.

*"If science in farming is important, as it is proved to be, may not science in eating be more important?"*

"The scientific farmer analyzes his soil, and ascertains what elements it contains; then analyzes his grains and vegetables, and ascertains what elements they require; then analyzes the different manures and composts, and ascertains which contains, in the best combination, the elements to be supplied. This gives him an immense advantage over the unscientific farmer, who, not knowing the requirements of his soil, wastes his compost by using many materials not necessary, and too large a supply of elements that may be necessary, while many important elements will be omitted altogether.

I propose, upon the same principles, to give an analysis of the human system, — show the elements it contains, and the necessity for their constant supply, — and then to give an analysis of the food Nature has furnished for the supply of these necessities; and I think it can be readily proved that

as the scientific farmer has advantages in point of economy, the scientific eater has not only advantages in economy of living, but vastly greater advantages in the enjoyment of health and happiness. And as a matter of economy, it can be shown that in all our large cities more than half the expense of food is lost by want of adjustment of the proportions of requisite elements, just as all the expense of guano would be lost on the land already supplied with phosphorus and ammonia.

**“CHEMICAL COMPOSITION OF THE HUMAN BODY.**

“The human body is composed of the following elements, all of which are found also in the food provided by nature, or in air or water, and all must be supplied, day by day, or some bad results are sure to follow: —

	<i>lb.</i>	<i>oz.</i>	<i>gr.</i>
“Oxygen, a gas, in quantity sufficient to occupy a space equal in 750 cubic feet . . . . .	111	0	0
“Hydrogen, a gas, in quantity sufficient to occupy 3,000 feet, which, with oxygen, constitutes water, the weight of the two indicating nearly the necessary amount of water . . . . .	14	0	0
“Carbon, constituting fat, and used also for fuel to create animal heat . . . . .	21	0	0
“Nitrogen, which constitutes the basis of the muscles and solid tissues, and which is supplied by that part of food which we shall denominate Nitrates . . . . .	3	8	0
“Phosphorus, the physical source of vitality, and the most important of the mineral elements, will represent the whole class which we shall denominate the Phosphates . . . . .	1	12	190
“Calcium, the metallic base of lime, which is the base of bones . . . . .	2	0	0
“Fluorine, found combined in small quantities in bones . . . . .	0	2	0



	<i>lb.</i>	<i>oz.</i>	<i>gr.</i>
"Sulphur . . . . .	0	2	210
"Chlorine, constituting, with sodium, common salt, found in the blood . . . . .	0	2	47
"Sodium, the base of all the salts of soda . . . . .	0	2	116
"Iron, which is supposed to give color to the blood . . . . .	0	0	100
"Potassium, the base of all the salts of potash . . . . .	0	0	290
"Magnesium, the base of magnesia and magnesian salts . . . . .	0	0	12
"Silicon, the base of silex, which is found in the hair, teeth, and nails . . . . .	0	0	2
<hr/>			
The elements of a man weighing . . . . .	154	lbs.	

**" PROXIMATE PRINCIPLES IN THE HUMAN BODY.**

	<i>lb.</i>	<i>oz.</i>	<i>gr.</i>
"1. Water, composed of oxygen and hydrogen gases, as in the preceding table of ultimate elements . . . . .	111	0	0
"2. Gelatine, of which the walls of the cells and many tissues of the body are composed . . . . .	15	0	0
"3. Fat, which constitutes the adipose tissue . . . . .	12	0	0
"4. Phosphate of Lime, forming the principal part of the earthy matter of the bones . . . . .	5	13	0
"5. Carbonate of Lime, also a part of the composition of bone . . . . .	1	0	0
"6. Albumen, found in the blood and in almost every organ . . . . .	4	3	0
"7. Fibrin, forming the muscles and the clot of the blood . . . . .	4	4	3
"8. Fluoride of Calcium, found in the bones . . . . .	0	3	0
"9. Phosphate of Soda, { found in the brain, and nerves and constituting the physical elements of vitality or vital energy	0	0	400
"10. Phosphate of Potash, {	0	0	100
"11. Phosphate of Magnesia, found with Phosphate of Lime in the bones . . . . .	0	0	75

	<i>lb.</i>	<i>oz.</i>	<i>gr.</i>
" 12. Chloride of Sodium (common salt), in the blood . . . . .	0	0	376
" 13. Sulphate of Soda, in the blood . . . . .	0	1	170
" 14. Carbonate of Soda, in the blood and bones . . . . .	0	1	72
" 15. Sulphate of Potash, in the blood . . . . .	0	0	400
" 16. Peroxide of Iron, in the blood (and supposed to furnish the coloring matter) . . . . .	0	9	150
" 17. Silica . . . . .	0	0	3
	154	0	0

#### " CLASSIFICATION OF FOOD.

"The fourteen elements and seventeen combinations of these elements are all being consumed every day, and, therefore, must be supplied in food, or in the atmosphere, or in water. Food may be divided into three classes. That class which supplies the lungs with fuel, and thus furnishes heat to the system, and supplies fat or adipose substance, etc., we shall call Carbonates, carbon being the principal element; that which supplies the waste of muscles, we shall call Nitrates,<sup>1</sup> nitrogen being the principal element; and that which supplies the bones, and the brain, and the nerves, and gives vital power, both muscular and mental, we shall call the Phosphates, phosphorus being the principal element. These last might be subdivided into the fixed and the soluble phosphates, — the fixed being a combination principally with lime to form the bones, and the soluble being combinations with potash and soda, to work the brain and nerves; but our

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<sup>1</sup> The terms Nitrates, Carbonates, and Phosphates, are not strictly in accordance with chemical nomenclature, these terms being generally applied to salts only; but no other single words would give an idea of the predominant element. See Appendix B. page 343

analyses as yet are too imperfect to allow a subdivision, and as all the mineral elements are more or less combined with each other, and all reside together in articles of food, we shall include all mineral elements under the term Phosphates.

“The waste, and consequently the supply, of these three classes of elements, is very different, four times as much carbonaceous food being required as nitrogenous, and of the phosphates not more than two per cent of the carbonates. Altogether, the waste of these principles will average in a man of moderate size, with moderate heat, more than one pound in a day, varying very much according to the amount of exercise and the temperature in which he lives. These elements must all be supplied in vegetable or animal food, not one being allowed to become a part of the system unless it has been first organized with other elements of food, in some vegetable, or in water, or the atmosphere; or being appropriated by some animal, remain organized and adapted to the human system; so that animal and vegetable food contain the same elements in the same proportions and nearly the same chemical combinations, and are equally adapted to supply all necessary elements.

In Animal Food,	{	The Carbonates are furnished in .	}	Fat.
		The Nitrates in .		Albumen, Fibrin, and Casein.
In Vegetable Food,	{	The Carbonates are Furnished in .	}	Sugar, Starch, and a little Fat.
		The Nitrates in .		Gluten, Albumen, and Casein.

“The phosphates, in both animal and vegetable food, are found inseparably connected with the nitrates, none being found in any of the carbonates, and generally in the proportion of from two to three per cent of all the principles in vegetable, and from three to five in animal food.

“The carbonates of both animal and vegetable food are chemically alike — fat, sugar, and starch, all being composed of carbon, oxygen, and hydrogen, and in about the same chemical combinations and proportions.

“The nitrates, also albumen, gluten, fibrin, and casein, are alike in chemical combinations and elements, being composed of nitrogen, oxygen, and hydrogen, and a little carbon not digestible.

“THE WANTS OF THE HUMAN SYSTEM, AND THE REASON FOR  
THEM.

“In the foregoing tables are found fourteen different elements of which the human system is composed, not one of which is permanently fixed in the system, but each, after performing the duties assigned it for a time, shorter or longer, according to the nature of those duties, becomes effete, and gives place to other particles of the same element, which must be supplied in food. Each organ requires different elements, and has the power of taking such as are required from the mass of elements circulated together in the blood, and of rejecting all other elements; and while these fourteen elements, all having been organized in some plant or vegetable, are supplied as they are wanted, peace and harmony prevail in the system, and perfect health is enjoyed; but let any other elements enter the circulation and an excitement is produced, and each organ makes an effort to reject them. Take alcohol, for example, and the stomach is first excited and heated by efforts to expel it. It is then thrown into the



circulation so as to be expelled by the lungs, or skin, or kidneys, and the whole system becomes excited, especially the brain, in efforts to eject this enemy to all its functions.

“Phosphorus, iron, and other disorganized substances, whether elements of the human system or not, are thus rejected with more or less excitement, according to their capacity for harming the system; and thus can be clearly read the lessons of nature, teaching us to keep out of the stomach and lungs everything but these fourteen elements, and to admit them only as they are organized and prepared as in articles of natural food in Nature’s laboratory—the Vegetable World. But these elements are required in very different amounts, according to the amount of exercise of the different faculties and the temperature of the atmosphere in which we live.

“And here we have the foundation for a scientific adaptation of food to our different employments in life. The man who is chopping wood in an atmosphere at zero, and he who sits still, or uses only his brain, in a room at a temperature of seventy degrees, consume very different elements in very different proportions, and therefore require different elements of food. The one needs the muscle-producing nitrogenate elements and the heat producing carbonates; while the other needs very few nitrogenates, and only carbonates enough to supply the breathing operations with fuel; but he needs more of the phosphates to keep the brain in working order, and we shall find on inquiry that nature has furnished food just adapted to these and other conditions of life, and shall find also that, following these suggestions of nature, we shall obtain a rich reward, both in the enjoyment of health and in the enjoyment of eating.”

From the foregoing tables and their explanations, the following, among other conclusions, may be arrived at: First, that every human being should understand the chemical

composition of the body; and also the chemical constituents of the several kinds of food, so as to know how to select the proper food to keep the body in healthy condition. Second, every person should understand his own temperament and constitution, so as to supply as nearly as possible in the selection of his or her food the defects of the system.

If the physical temperament is defective and the muscles weak, then use a plenteous supply of muscle food, such as lean meats, cheese, beans, peas, and other foods rich in nitrogen. If the vital temperament is defective, and as a consequence the individual is lean with a weak respiration and a languid circulation, then he needs a bountiful supply of carbonaceous or fattening and heat producing food, such as fat meat, butter, white bread, Irish potatoes, rice, sugar, and other foods rich in starch or sugar. But if the spiritual or mental temperament is defective, and the brain and nerves need to be developed and strengthened, then he should use a bountiful supply of food rich in phosphorus, such as the flesh of active fishes, and birds, eggs, oatmeal, bread made of whole wheat grain, barley cakes, berries, fruits, etc. Thus we may, by understanding ourselves and our diet, to some extent at least supply the original defects of our constitutions, and in a comparative sense harmonize the temperaments and produce healthful bodies. This, as already indicated, is or ought to be, the fundamental object of education.

I give in this connection from pages 132-135, of the *Philosophy of Eating*, the following, viz: —

**“CLASSIFICATION OF FOOD IN COMMON USE.**

“1st Class. — That in which the proportion of heat-producing elements is too large for the common wants of the system, and which alone would sustain life only for a time, shorter or longer in proportion to the amount of other ele-

ments which they contain. Lard, butter, sugar, or any animal fats being capable of sustaining life, without other food, only from twenty to thirty days; and superfine flour, being mostly composed of starch, has been proved by experiment on animals, to be capable of sustaining life, without other food, only from fifty to sixty days. These are the carbonates, described in another chapter.

“2d Class. — That in which the muscle-making elements are too large in proportion to their carbonates. Some of these carbonates would be capable of sustaining life only for a limited period without articles of the first class to keep up the steam. These are the nitrates, described before.

“3d Class. — That in which the proportion of elements which support the brain and nerves, and give vital energy both of mind and muscle, is too large for the common duties of life. These are the phosphates.

“4th Class. — That in which there is too much waste material in proportion to nutritive principles, and which, therefore, if eaten alone, produces diarrhœa and debility, but which, taken with other more nutritive food, subserves the important purpose of giving distention, and keeping the bowels in action, and the system free and cool, by preventing a surplus of stimulating food.

“The representative articles of these four classes are as follows: —

<i>1st Class.</i>	<i>2d Class.</i>	<i>3d Class.</i>	<i>4th Class.</i>
CARBONATES.	NITRATES.	PHOSPHATES.	WASTE.
Butter and lard	Lean meats.	Shell fishes.	Green vegetables.
Fat of all meats.	Cheese.	Lean meats.	
Vegetable oils.	Peas and beans.	Peas and beans.	Fruits, berries, etc.
Fine flour, etc.	Lean fishes, etc.	Active fishes, birds, etc.	



“Under ordinary circumstances, in moderate weather, with moderate exercise of muscle and brain, the proper proportions of carbonates, nitrates, and phosphates seem to be the average proportions found in unbolted wheat meal, viz.: Sixty-five of the carbonates to fifteen of the nitrates, and two of the phosphates to seventeen or eighteen of water and waste, — or something more than four times as much of the carbonates as of the nitrates, and two per cent of the phosphates, the amount of water not being of much consequence, as it is supplied as it is demanded, and taken as drink when it is not supplied in the food.

“A consideration of this classification will help us to understand and correct many important errors in diet.

“Every observing person has noticed that after a meal in which the predominant articles were chiefly composed of fat meat, fine flour, butter or sugar, he is stupid, or sleepy, and indisposed to exercise either mind or muscle; and the reason is plain; as very little food for either brain or muscle is found in either of the articles named, and this torpor will be found to be in exact proportion to the excess of these carbonates over their proper proportion. And this is the inevitable consequence of separating the important principles which God has joined together, and furnished in every article of appropriate food, in the right proportions, as nourishment for every faculty.

“If the fat meat had been eaten as it was made, mixed with an appropriate amount of lean, and instead of the flour, the bread had been made of meal from the whole wheat as it was created, and milk had been substituted for the butter, and the sugar taken as it was intended to be taken, with the vegetables and delicious fruits, mixed with such other elements as the system required, then the appetite might have been indulged to the fullest extent, and no



organs or faculties would have been oppressed and overburdened while others were not supplied, and every part of the system would have been prepared, without stupor or sleepiness, to perform the duties assigned it.

“If we take our food as it is made, with the elements mixed by Infinite Wisdom, we need use our judgment only in cooking it, so as to develop its flavor and fit it for digestion.”

I can not quote farther from Dr. Bellows in this connection but must refer the reader to his valuable work, believing that it, or some similar book, should be in the hands of every human being. We would then no longer hear those foolish questions, so often asked of the doctors, “How am I to get rid of this fat?” “Or I am so lean, how can I gain flesh?” The lean can easily supply themselves with more flesh and fat by the use of more carbonaceous food, such as fat meat, butter, milk, rice, potatoes, white flour bread, sugar, etc., and if they have any trouble about digesting it take more active exercise in the open air. While those who are too corpulent can rid themselves of a portion of their surplus fat and flesh by abstaining from the use of the aforesaid carbonaceous food and by using more muscle and brain food, such as lean meat, fish, cheese, beans, peas, unbolted bread, wheat, oat or barley, with plenty of fruit. But I have yet to call attention to the most important characteristic of food; and that is that it consists of all the chemical elements which compose the human body — not in their disorganized forms as we find them in drug stores and apothecary shops; but in their organized condition, as we find them in the vegetable kingdom, or as we find them so organized in the animal kingdom appropriated from the vegetable kingdom.

Thus phosphorus, iron, carbon, nitrogen, etc., all important and vital elements in the constitution of man, if taken

in their organized form — become poisons if taken into the system in a disorganized form, as we find them in drugs, because they can neither be digested, assimilated, nor in any way appropriated by the system, and have to be thrown off as foreign matter like any other poison. The distinction between, and the definition of food and poison as given by Dr. R. T. Trall, a good authority, is as follows, viz. : —

“WHAT IS FOOD AND WHAT IS POISON?”

“The explanation which our author has attempted will not bear a moment’s criticism. According to his logic, any thing and every thing may be or may not be food; and any thing or every thing may be or may not be poison. I will prove that arsenic, copper, vitriol, antimony, opium, tobacco, henbane, the bohun upas, and the boa constrictor are as much food as alcohol is, and by precisely the same data by which our author makes alcohol ‘respiratory food.’

“Now *food* is any material capable of transformation into tissue or structure. It must of course be susceptible of undergoing digestion and assimilation. This is true of both animals and vegetables.

“*Poison*, on the contrary, is any material chemically incompatible with the tissues or structures. This is true, also, of both animals and vegetables.

“These definitions imply natural, fixed, permanent, and invariable properties and relations. They imply that there are a great variety of foods and many degrees of poisons; and they imply that food is never convertible into poison nor poison into food. Poison can never *supply* tissue or force; food may or may not, as it is used or abused.

“We have two ways of determining, in relation to animals, whether a given substance be a food or a poison.

“1. All nutrient material — all food, is prepared in the

formative processes of vegetables; it is produced or created in the processes of growth and development, and *never* in the processes of decay decomposition or putrefaction.

“Animals can not create or form nourishment of any kind. They can only *appropriate* what is ready formed in vegetables. It is true an animal can get nourishment by eating another animal, but the animal eaten can only supply the alimentary principles originally derived from the vegetable kingdom.

“If we submit sugar, starch, gum, gluten, fibrin, casein, albumin, etc., to this test, we find they *may be* alimentary substances, because they are produced in the development and growth of vegetables. They constitute what are called the *proximate principles* of food, in contradistinction to *chemical elements* on the one hand, and *aliments* or *foods proper* on the other. Wheat, rice, potatoes, apples, etc., are *aliments*; while sugar, starch, gluten, etc., are *alimentary principles*. The *aliments* are compounds of the alimentary principles, and these are compounds of the simple or *chemical elements*, oxygen, hydrogen, carbon, nitrogen, etc.

“If we judge alcohol by the same rule, we see that it is just as far from the nature, and character, and qualities of food as it is possible for anything to be. It is not produced by any process of formation, growth, or development whatever. It is always a product of decay and decomposition. It results from fermentation. *Fermentation* is exactly the opposite of *formation*. This is a constructive process; that is a rotting process, a process of destruction and putrefaction. One process compounds simpler into more complex forms of matter; the other resolves compounds into their simple or ultimate elements. One process manufactures food; the other destroys it. The product in one case, if



taken into the stomach, is nutritious; the product in the other case when taken into the stomach is poisonous.

“The reader will please bear in mind that I do *not* say that *every thing* which is produced in the processes of vegetable growth is food. Many virulent poisons are so produced as opium and tobacco. I only say that food is *produced* in this way, and in *no other*, and that whatever is not so produced can not be food; hence alcohol, not being so produced, can not be food.

“Alcohol, then is a poison, because it results from fermentation, decay, decomposition, and because all such products are poisonous. No such products are convertible into structure, hence they are not food; all such products are chemically incompatible with living structures, hence they are poisons.

“2. But we have another test still more conclusive. The physiological or pathological effects of alcohol are in all respects analogous to those of all admitted poisons, and totally unlike those of any alimentary substance whatever. This brings up what are called, in medical parlance, the operative effects, the *modus operandi* of alcohol; and here we may lay down another general, and, indeed, universal rule.

“All poisons injure the structures and disturb the functions of the body, in all quantities, these effects being precisely according to dose, other circumstances being equal. All food, on the contrary, in moderate quantities, never injures the structures nor disturbs the functions. Food is only injurious in excessive quantities, whereas alcohol is injurious in all quantities.

“This point has been established by a multitude of experiments. Let us glance at a few of them.



“Pereira, author of ‘Food and Diet,’ ‘Materia Medica,’ etc., than whom there is no higher authority on these subjects in the medical profession, in summing up the experiments of applying alcohol to different vegetables, uses the following language:—

“‘Alcohol acts on plants as a rapid and caustic poison. Its effects are analogous to those of hydrocyanic acid.’ As hydrocyanic (Prussic) acid is one of the most deadly poisons known, it does not appear that there need be any great difficulty in understanding the nature of alcohol in relation to the vegetable kingdom. If it supplies ‘force,’ the force is of the killing kind. If it is a ‘respiratory food’ to plants, it is as murderously ‘obnoxious’ as it is to man. Is there anything known in food which can be made to occasion similar effect? Most certainly not.

“As to the effects of alcohol on animals, Pereira tells us: ‘Leeches, immersed in spirit, die in two or three minutes.’ Fontana found that when half the body of a leech was plunged in spirit, the part lost its motion, while the other half continued in action. The same experimentalist observed that spirit killed frogs when administered by the stomach, injected beneath the skin or applied to the brain or spinal marrow. Applied to the right crural nerve of a frog, alcohol destroyed the power of moving the right foot. Monro observed that alcohol, applied to the hind legs of a frog, rendered the pulsation of the heart less frequent, and diminished sensibility and mobility. Fontana states that turtles were killed by spirits administered by the stomach or applied to the lower portion of the bowels, or injected through the skin.

“Flourens tried many experiments on birds, and found alcohol, applied to the cerebellum, to have more injurious effects on the senses, faculties and movements of the ani-

imals than did the removal of this part of the brain by the knife!

“Alcohol has also been tried on fishes. Pereira says: ‘If a little spirit be added to water, in which are contained some minnows, the little animals make a few spasmodic leaps, and become incapable of retaining their proper position in the water, but float on their sides or back.’ This is equivalent to accusing the fishes of being drunk.

“Alcohol has been experimented with on domestic animals. It has been introduced into the stomachs of cats, dogs, horses, sheep, rabbits, Guinea-pigs, and in all cases there was a powerful excitement of the brain, followed by an apoplectic condition; and a *post mortem* examination in each case revealed inflammation of the stomach. Says Pereira: ‘Four drachms of alcohol, injected into the jugular vein of a dog, coagulated the blood and caused instant death.’

“Alcohol has been tested on man quite as extensively as on the inferior animals.

“‘The *local* effects of alcohol, or rectified spirits,’ says Pereira, ‘are those of a powerfully irritant and caustic poison. To whatever part of the body applied it causes contraction and condensation of the tissue, and gives rise to pain, heat, redness, and other symptoms of inflammation. These effects depend partially or wholly on the chemical influence of alcohol over the constituents of the tissues, for the affinity of this liquid for water causes it to abstract the latter from soft living parts with which alcohol is placed in contact; and when these are of an albuminous or fibrinous nature, it coagulates the liquid albumin or fibrin.’

“Again, says Pereira: ‘The irritation and inflammation set up in parts to which alcohol has been applied, depends (in part) on the *resistance* which the living tissue makes to the chemical influence of the poison; in other words, it is the

reaction of the vital powers, brought about by the chemical action of the alcohol.'

" 'But,' continues Pereira, 'besides the local influence of this liquid dependent on its affinity, we can hardly refuse to admit a *dynamical action* in virtue of which it sets up local irritation and inflammation, independent of its chemical agency. Dr. Beaumont, in his experiments on St. Martin (whose stomach was perforated by a musket-ball, through which foods and liquids were directly introduced), found that all forms of alcoholic beverages invariably produced an inflammatory state of the stomach, and retarded digestion.'

"The constitutional or remote effects of alcohol are divided by Pereira into three stages or degrees of intensity: 1. Excitement; 2. Drunkenness; 3. Coma, or true apoplexy.

"ALL ELEMENTS OF FOOD MUST HAVE BEEN ORGANIZED IN SOME VEGETABLE, OR THEY ARE REJECTED.

"Not only is it impossible to purify the blood by the use of articles recommended by ignorant empirics, as we have endeavored to show, and useless to attempt any purification except by the common-sense expedient of supplying deficient elements, and removing or withholding redundant ones, statements, the truth of which will be understood and appreciated by all, learned or unlearned; but it is also true, as I shall endeavor to prove, that no element, however much it may be wanted in the system, can be made to become a constituent of the blood, or be appropriated by any of the tissues, unless that element has been organized in some plant, and is thus fitted to be received according to the law of nature.

"I make this proposition with diffidence, because it has not been considered by our scientific physicians; and every day, chlorotic girls and other patients are furnished with disor-

ganized iron, and other elements from the shops, with the expectation that they will supply the deficiency of the elements which are supposed to be wanted to restore the blood to its normal condition; and one learned professor, as I have before stated, is endeavoring to supply the phosphorous, which had been taken out of the wheat, where it was organized and prepared to supply the system with that important element, by adding to the flour salts made from disorganized phosphoric acid.

I have elsewhere referred to the great plan of nature, by which all the elements necessary to be used in making or repairing the system were deposited in the soil before man was made, to be taken up in the sap of plants, and vegetables, and fruit trees, and deposited in the seed, and fruits, and juices of these trees and plants, in just the proportions necessary to supply every organ and function; then to be eaten, and digested, and made a constituent of the blood, and appropriated by the organs and tissues; then to be cast off by the excretions, and again deposited in the soil, to be again taken up by vegetation, and continue their rounds perpetually.

“Now, this is undoubtedly the best arrangement for supplying the human system with all necessary elements that even God could make — an arrangement, to short-sighted man, wonderful and incomprehensible; and is it for us, who have not intellect sufficient to understand one of the processes by which this plan is executed, to say that any part of it is unnecessary? — that iron and phosphorous, prepared from crude, unorganized materials, in the laboratory of any chemist, are just as well adapted to supply the wants of the human system, as these elements prepared in Nature’s own laboratory? Why not, then, take carbon and nitrogen, or the other elements, directly from the ground, and repair



the whole system, or make a new man, by a shorter and cheaper process?

**"THE PENALTY FOR TAKING INTO THE STOMACH ELEMENTS OF  
FOOD NOT ORGANIZED**

"After such infinite pains to perfect a plan for supplying the human system with every necessary element, it seems to me reasonable, and perfectly consonant with Nature's other laws, that an ordinance should be instituted requiring that no elements should be admitted into the system except in accordance with this arrangement, and that every attempt to introduce them should be visited by punishment, more or less severe, according to the importance of the element; and this we find to be true.

"Not an element is allowed to be incorporated into, and become a part of the blood, or any organ or tissue, that is not fitted for digestion, in some vegetable; and if any element is offered that is not thus prepared, a rebellion ensues, more or less energetic and severe, according to the importance of the element. This rebellion, or excitement, is injurious to the system, and all the organs and functions involved; and this is what is meant by the word *poison*, and constitutes the penalty.

"Phosphorous, for example, is a very important element, being the element on which the action of the brain depends, and the physical source of vitality, and an important constituent, as well, of bones and other solid tissues. In a common-sized man there are found to be nearly two pounds of solid phosphorus, doing its important work quietly and harmlessly; but take two grains of the two pounds which have been disorganized as can easily be done by calcining a bone, and attempt to put them back and reorganize them, by giving them at once to a healthy man, and such an excitement

is produced, especially of the brain, that delirium, inflammation, and death might ensue within a single hour; but give them ten times that amount, organized in oat-meal or barley cake, or any other natural food containing it, and the system will quietly and gratefully appropriate what it needs, and reject the remainder without excitement or harm.

“And can we resist or gainsay the evidence thus furnished, that oat-meal and barley cakes, and unbolted wheat flour, are the appropriate means of introducing phosphorus into the system rather, than phosphatic bread, the phosphorus in which was taken from calcined bones?

**“THE PENALTY OF TAKING DISORGANIZED IRON.**

“Iron is a necessary, but less important, element of the human system than phosphorus. It is found in the bran of wheat and other grains, and vegetables, and, being transferred from them, is found also in the muscles and blood of animals, and in the curd of milk, and other natural food, in quantities as large as can be appropriated by the system; and this proves to my mind that Nature intended it to be furnished through these articles of natural food.

“Being less important than phosphorus, the penalties for attempting to introduce it in any other way are less severe and less manifest, but are still sufficiently apparent to corroborate my position.

“Dr. J. Francis Churchill, a French author, who has given great attention to the effects of different mineral elements on the human system, in an article headed ‘Danger of Iron in Consumption and Chlorosis,’ says that M. Trousseau, another very celebrated French physician, whose authority in this country to-day is as high as that of any man living, has carefully investigated the effects of iron, and from a synopsis of a report of these investigations he

makes the following quotations: 'M. Trousseau has just given utterance to an authoritative and positive statement, which will, no doubt, surprise the profession everywhere. He declares that iron in any form, given in chlorotic affections, to patients in whom the consumptive diathesis exists, invariably fixes the diathesis, *and hastens the development of the tubercles*. The iron may induce a factitious return to health; the physician may flatter himself that he has corrected the chlorotic condition of his patient; but to his surprise, he will find the patient soon after fall into a phthisical state, *from which there is no return*. This result, or at least its hastening, M. Trousseau attributes to the iron. The assertion is a most startling one. M. Trousseau is nevertheless so certain of what he says, that he denounces the administration of iron in chlorosis as *criminal in the highest degree*.' "

Drs. Bellows and Trall are reliable authorities on these subjects, and their opinions are but the deductions of science itself. I would advise all my readers to study their works on the subject of food, poisons, and medicines, and profit by them. From the foregoing quotations the following conclusions among others may be safely arrived at. First, many things supposed to be foods, or harmless beverages and stimulants, are in reality poisons, because they can neither be digested nor assimilated by the human constitution; and nature by an extra effort has to throw them out of the system, at any or every avenue that presents itself. This is necessarily a heavy tax on the constitution and a permanent injury to the health. Under this head may be classed stimulants and narcotics generally; tobacco in every form, all forms of alcoholic drinks, opiates of every kind and character, and every drug and article whose effect is to

deaden vitality. These are all poisons destructive to vitality ; their use as foods, beverages and stimulants should be wholly abandoned, and their general use as medicines should also be abandoned.

Of course I admit that there are cases of intense physical suffering, and probably other exceptional cases, in which the use of some of these articles as medicines is justifiable.

The second conclusion arrived at from the authorities cited, is that the chemical elements which constitute real food the very elements the human body needs, must be taken in their organized forms as found in the vegetable kingdom, or as appropriated from it by animals ; and that these same food elements in their unorganized form are poisons and not foods, because the system can not assimilate them by digestion and absorption ; but by an extra effort throws them off as other poisons.

The third and last inference I make is that the entire system of drug medicines, as practiced by the several schools of medicine, is wrong in principle, and in the main injurious to the human system. Of course, I recognize the fact that all general rules have their exceptions ; and admit that there are cases in which drug medicines are justifiable if not necessary. But what I maintain is that as a general system the practice of drug medicine is wrong, and productive of infinitely more evil than good ; because the remedies all being in an unorganized condition, can not be appropriated or assimilated by the system and have to be thrown off as other poisons ; which requires an extraordinary effort of the system, which, in its weakened condition from disease, it is often unable to make, and in the effort succumbs and dies. The large majority of cases of sickness, if left to nature's remedies with good nursing, would recover without the aid of doctors or medicines.



All physicians tell us that all they can do is to aid nature. Let us appeal to them in the name of humanity not to place obstructions and burdens in nature's way.

It is upon nature's great remedies that we must rely for recovery in almost every case of diseased body.

The light, heat, and electricity of the sun, the life-giving oxygen of the pure air ; water, cold, tepid, warm, and hot, in its manifold forms and states, intelligently applied ; proper food properly prepared and administered, kind and intelligent nursing, all the physical exercise that can be borne ; proper mental and social recreation, a cheerful spirit, a strong will, an unbounded hope and a firm faith are the remedies which will relieve nearly every case of sickness, which is curable at all.

## CHAPTER IV.

### THE MIND PHRENOLOGICALLY CONSIDERED.

**S**TRICTLY and philosophically speaking man is three-fold, body, soul, and spirit as already shown. But for all practical purposes he is twofold, body and mind. The best definition of mind is spirit, in matrimonial alliance with the body; and as such it embraces not only the spirit proper, but also the leading power and attributes of the soul. The brain is the organ and instrument of the mind; and there are two brains, one representing the spirit, and the other the soul. The cerebrum or brain proper is the residence of the spirit. The cerebellum is the home of the soul. The soul, as heretofore stated, is the result of the union of spirit and matter; and is the medium or intermediate between the body and spirit; and as such it extends into both, and occupies common ground in part, with both body and spirit.

That part of the soul which imparts physical life, appetites, passions, and propensities to the body, may be regarded for all practical purposes as a part of the body. That part of the soul which is represented by the affections, emotions, and higher passions, may very properly be considered a part of the mind. So when we speak of man as twofold, body, and mind, we mean to imply that the mind embraces the leading attributes of the soul; and the body the remaining functions thereof. As in logic, the syllogism is defined as consisting of three terms; the major premis, minor premis, and conclusion, when in reality two terms:

the major premis and conclusion, cover the entire ground; the minor premis being a mere intermediate or connecting link, partly embraced by the major premis, and partly by the conclusion. So in relation to the nature of man; fully stated he possesses body, soul, and spirit; but practically considered only body and mind. The soul is intermediate, extending into both body and spirit, and partly embraced by each.

Having defined and explained what is meant by mind, I will proceed now to its consideration. The only reliable means we have of learning anything about the mind is from its manifestations, and the organism through which it acts.

The brain is now universally regarded as the organ of the mind; and this is the sure rock upon which the science of Phrenology is founded. And we have no reliable mental philosophy outside of Phrenology.

The brain, and the nervous system, which is but an extension of the brain to every part of the body — is at once the organ and instrument of the mind. We can have no manifestation of mind in the present state of existence, except through this medium. Hence it is that when the brain is organically defective we have idiocy, not so much for want of mind, as for want of an instrument, through which and by which the mind can act. Or the brain may be and often is originally of good constitution, and yet from a hurt or disease becomes organically impaired or destroyed, and insanity is the result. The mind is there, but has no medium through which to manifest itself. Both idiocy and insanity conclusively show that the brain is the only organ and instrument of the mind.

The structure and functions of the brain are fully explained by the sciences of anatomy and physiology; and I have neither time nor ability to go into this subject in detail.

The subject will be treated in a general way, and from the phrenological standpoint. As already stated there are two brains: The cerebrum, or brain proper, the temporal home of the spirit, occupying the upper and main part of the skull or cranium; and the cerebellum, or small brain, which is the seat of the soul, and occupies the base of the skull in close proximity to the body. Both brains are divided by a perpendicular division into the right and left hemispheres. These hemispheres contain exactly similar organs, and perform the same functions; the right hemisphere, through its nerves, controlling the left side of the body, and the left hemisphere the right side of the body.

The fundamental proposition of Phrenology is that every faculty of the mind is represented by a distinct organ of the brain, through which it manifests itself. As to the number and location of these distinct organs of the brain, phrenologists are not fully agreed. Dr. J. R. Buchanan in his great work the "Neurological System of Anthropology," maintains that in the widest sense of organology every fiber of the brain may be regarded as an organ representing some distinct shade of faculty or sentiment of the mind. That several of these adjacent fibers may be grouped together and called an organ; and that several of these organs may be grouped together and called regions, such as the region of intellect, the region of virtue, etc. Dr. Buchanan also maintains that there are powers of mind for which no representative organ has been located, that the brain has not been fully explored, and a complete map of the organs can not yet be made.

While Messrs. Fowler & Wells, the great American phrenologists, basing on the discoveries of Gall and the system and nomenclature of Spurzheim, — have mapped off the entire brain, and located distinct organs for (as they claim) each

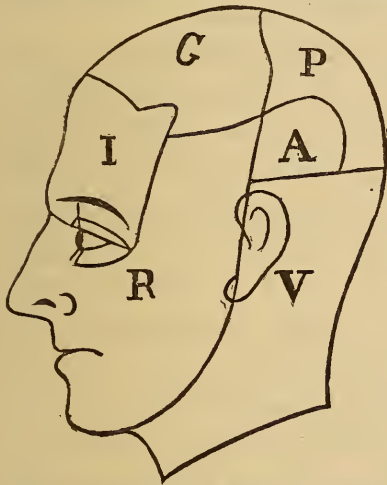


distinct faculty of the mind. The late Dr. W. C. Hurley, of Texas, made a revised classification of the organs, in which he modified slightly the system adopted by Fowler & Wells. That revised classification, as furnished by his son, John A. Hurley, to the March number, 1884, of the *Phrenological Journal*, I regard as possibly the nearest correct classification of the phrenological organs of the brain according to the Gallian system, yet formulated.

Having never studied organology in its details, nor tried to locate the several organs of the brain precisely. I prefer to consider the matter mainly from the standpoint of groups, or regions as laid down in Buchanan's *Anthropology*; such as the Region of the Intellect, the Region of Virtue, the Region of Power, etc. Dr. Buchanan divides the head into six grand divisions. 1st. The Region of the Intellect, covering the forehead, front and sides, 2d. The frontal part of the top head, extending from the forehead to the center of the top of the head called the Region of Goodness. 3d. The Region of Power and Energy, located on the back part of the top head, extending from the top about half way down the back head. 4th. The Region of Animality, located on the side of the back-head, immediately to the front and below the last named region. 5th. The Region of Violence, embracing the lower half of the back head and located mainly behind the ear. 6th. The Region of Relaxation, embracing the frontal basilar portion of the head, located in front of the ear and extending upward to the Region of Goodness or Virtue. In order to make the position of Dr. Buchanan clear, as to this division of the head, I here insert what he says on pages 91, 92, 93, of Buchanan's *Anthropology*, as follows, viz.: —

“ORGANOLOGY — SIX GREAT REGIONS.

“The most convenient division of the head for practical purposes will be into the regions of intellect, virtue, and power occupying the frontal, the superior, and the upper posterior regions, to which we add their antagonists, the region of animality, violence and relaxation, occupying the occipito lateral, occipito-basilar and antero-basilar regions.



[“I. Intellect; G. Goodness or Virtue; P. Power; A. Animality; V. Violence and Crime; R. Relaxation.]

(“It must be borne in mind that precise divisions have an arbitrary character. There are many organs near the dividing lines, which are connected by natural affinities with each of the adjacent divisions. We might with great propriety

trace a neutral zone in the temples, bordering upon each of the six great regions and possessing an intermediate character.)

“The comparative size of these regions will determine their predominance in the character. But it is to be borne in mind, that our organs are not characterized by a democratic equality of influence upon the character. In the normal development of the brain, the superior organs have a decided ascendancy. The organ of Consciousness or Wakefulness has usually from sixteen to eighteen hours of predominance, and its antagonist, producing profound sleep, has but six or eight hours of full indulgence. The region of health

predominates habitually over that of disease. Honesty and philanthropy predominate habitually over fraud and felony. Abstinence yields but occasionally through the day to the influence of Alimentiveness, and it would seem that the lower organs of the brain are more and more deprived of a controlling influence upon the character in proportion as they are inferior in rank. Yet in proportion to the size of their development, it becomes probable that they will assume and maintain an occasional control of the character.

“The inferior organs are to be regarded as the physiological antagonists of the higher, standing related to corporeal functions as the higher do to the mental. The constitution of man may be compared to a tree, the higher portion of which expanding in the sunlight and atmosphere is dependent upon its subterranean portion rooted in the soil. As the roots are to the tree, so in their legitimate range of action are the inferior organs to the superior, which are able to exist in man only when they have a physiological support.

“The different regions are named from their ultimate tendency. The region anterior the ears producing disease and feebleness — the region posterior to the ears producing various crimes and vices, when acting unrestrained — the frontal organs producing various forms of intelligence, the coronal organs various species of virtue — the upper occipital producing various efficient energies, and the occipito-lateral tending to diminish or destroy the intellectual action, and keep man in a condition of stationary barbarism.

“The region of Animality is so named in consequence of its being the antagonist of intellectual action. Its predominance would produce entire mental vacuity and incapacity for thought. Its most predominant action is during our nocturnal sleep, although during our waking moments it frequently produces a heavy lethargic influence and mental in-



activity. It produces an aversion to deep investigation and and continuous exertion of mind. Doubtless one of its most important effects is to assist the power of mental self-control by enabling us to arrest any mental faculty, and thereby discharge from the mind thoughts of which we wish to get rid. Hence it sustains the region of power in a negative manner, by rendering us less impressible mentally, and more capable of resisting surrounding influences addressed to the mind. It diminishes all the intense and wonderful phenomena of mind. The enthusiasm of genius—the wakefulness of the student—the intensity of thought, when hope, rage, or remorse disturb the mind, are all quietly restrained by the unintelligent region when predominant. This influence is to some extent desirable or necessary to health, for extreme devotion to intellectual pursuits is debilitating if not positively morbid.

“We determine the intellectual development by projection of the front lobe—not by the apparent height or area of the forehead. A forehead may be receding or even narrow, and yet contain much intellect—it may be vertical, high and broad, with a great intellectual deficiency.

“The organs of Virtue are developed upwards, so as to give a height, fullness, and roundness to the upper part of the head, which rises above the forehead and above the temporal arch.

“The organs of Violence and Crime give fullness, roundness, breadth, and depth to the lower part of the occiput. The organs of Relaxation, Debility and Disease, which produce a feeble, inefficient, morbid character, give breadth and depth to the middle lobe, indicated by breadth in front of the ears.

“The organs which produce an efficient commanding character give elongation upward and backward.



“The region of Animality produces breadth and roundness above and behind the ears.

#### ORGANOLOGY CONTINUED.

“Our cerebral organs should be regarded as instruments to be used, or as embodying capacities to be developed. Surrounding circumstances impress an organ and develop its functional activity. Disease, for example, can not display itself without some morbid influences; intellect can not be displayed without impressions upon the senses, to excite and develop intellectual action; nor can the moral faculties attain their full development and activity without the proper objects to excite our kindly emotions. This view enforces the importance of education.

“Education changes the form of the head by increasing and diminishing the various organs. It also changes the form of the convolutions, by developing particular portions of a convolution at the expense of others. The brain is thus susceptible of an indefinite number of modifications, and will become adapted to any situation in which man is placed. The future has in store countless varieties of humanity.

“Every organ exerts an influence upon the whole constitution and character; consequently each organ is modified in its action by the character of the whole brain; and the same organ, acting in different heads will impart materially different impressions to an impressible person.

“Every organ directly checks its antagonist, and also checks to a greater or less extent those which are nearly associated with the antagonist. It stimulates and sustains those which are connected with itself by lying in the same region, and modifies sensibly all the other organs, imparting to them a portion of its own character; as when the organ

of Energy predominates, all the organs have a more energetic action; or when ideality predominates, they are more refined.

“Every element of human nature has a particular locality, at which it is manifested in the highest energy, around which location the functions partake of that character, and from which they gradually change to an opposite. Hence we may say that every faculty culminates to a particular point, where it is manifested in the highest energy.

“Around every organ will be found grouped those which are congenial or connected with it, and around its antagonist an opposing group. Hence we may divide the brain between any two antagonistic organs into antagonistic hemispheres. The organs around each principal organ, partaking of its character; and hence the hemispheres opposing each other, as the hemispheres of Light and Darkness, of Good and Evil, of Health and Disease,” etc., etc.

The region of Intellect is divided into three divisions by nearly horizontal lines. At the base of the forehead, along the line of the eyebrows, we have the region of sensation and perception, ordinarily called the perceptive organs. Immediately above this division and extending half way up the forehead is the region of memory, or the recollective organs; while the top half of the forehead is the region of judgment, comparison and reflection, ordinarily called the reflective organs.

The forehead may also be divided by vertical lines. The interior division, situated on the median line, being prominent, gives an active, clear, and intuitive intellect. If the forehead is well developed, half way from the median line to the sides, it gives more deliberate powers and solid judgment, while an exterior development producing a wide forehead gives a profound, contemplative talent, capable

of comprehensive views and elaborate work. A prominent development of the median line gives an active, intuitive, business man. A prominent development on both sides of said line gives a man fitted for learning and reasoning — a logical man — while the exterior development gives a man of originality and comprehensive mind — the philosopher.

It is the function of the perceptive organs, which embrace also the so-called five senses, to perceive and take cognizance of whatever exists at the present moment. It is the function of memory to deal with the past, by retaining the sensations and impressions which the perceptive organs are continually referring to it for preservation and reproduction when needed; while the reflective group of organs, such as intuition, judgment, comparison, etc., deal not only with present and past, but have direct reference to the future, in that they take the material gathered by the perceptives, and retained by memory and draw therefrom deductions for future reference and guidance. We judge of the future only by the past.

The region of the Good, extending from the top of the forehead to the top of the head, and half way down the sides of the head, is occupied by the moral organs, which are divided into, first, the Intellectual Virtues, adjoining the region of the Intellect; such as ideality, imagination, imitation, faith, sincerity, expression, truthfulness, marvelousness, etc., and the organs of Virtue found in the top head, such as benevolence, religion, integrity, conscientiousness, hope, love, veneration, etc.

The region of Power, occupying the upper back head, is occupied by the organs of health, energy, industry, temperance, hardihood, firmness, ambition, self-esteem, etc.

The region of Animality, occupying a small portion of the



back side head, produces a stationary, coarse, animal man, which antagonizes all intellectual and progressive operations.

The region of Violence and crime, situated in the posterior base of the brain, back of the ears, in addition to the organs of sexual love, and love of children and friends, also contains combativeness, destructiveness, tyranny, turbulence, etc., and unrestrained by the organs of intellect and goodness, leads directly to crime.

The region of Relaxation, situated in the frontal basilar brain, is occupied by alimentiveness, sensibility, fear, disease, melancholy, relaxation, etc.

The tendency of these organs is to personal degradation, disease, and death, unless restrained and over-balanced by the organs of temperance, health, and hardihood, located in the upper occipital region, or top back head; while the constant tendency of the organs back of the ear is to crime and the destruction of society, unless restrained by the moral organs in the region of Goodness. And the tendency of the region of animality is to barbarism, unless restrained and aroused into progress by the Intellectual organs.

So that we really have a system of antagonizing and balancing, between the regions of Intellect, Goodness, and Power, on one side, and the regions of Animality, Violence, and Relaxation on the other. Or in other words, we have the intellectual, moral, and energetic organs of the spirit counter-balancing and checking the animal passions and appetite, or organs of the soul. These three regions of evil tendency are situated mainly in the base of the brain and represent the animal powers of man. Although their tendency is to evil, and unrestrained they lead to destruction, yet they are necessary to man's existence, because man in his present state is an animal, as well as a spirit. Therefore, in them-



selves they are not evil, but good. It is the abuse and not the legitimate use of these animal powers which leads to evil.

Properly restrained and controlled by the intellectual, moral, energetic, and spiritual powers of the spirit, these animal powers of the soul are all elements for good.

I will notice in regular order some of the more important of these animal organs lying at the base of the brain, which are really the very foundation structure of our present existence.

First, we have the organ of alimentativeness, or appetite for food, located in front of the ear, which is the first faculty or function of life that manifests itself; and for months after birth, the young child hardly manifests any other function of mind except to eat and live. The next in order to manifest itself is the organ of acquisitiveness situated a little above the ear. After eating, the next function of mind manifested by the young child is the desire, followed by the effort to appropriate whatever it sees, that can be eaten or that strikes its fancy. Close beside alimentativeness is secretiveness, the next faculty to manifest itself, not only in concealing what is appropriated, but also in the child as well as the man, keeping the purpose of acquiring the possession of articles, concealed from the knowledge of others. Then the organ of combativeness, just behind the ear, is manifested, as the counter desires and cross purposes of children, as well as adults, result in contentions and struggles for the possession and use of the same articles. And hard by lies the organ of destructiveness, which next manifests itself, as continued combat often leads to an effort to destroy the enemy or the obstruction. Destructiveness also manifests itself as the servant of appetite in killing animals for food to appease hunger.

Next in order the desire to propagate our kind is mani-

fested; and at the base of the brain in the back of the head is found the organ of amativeness, to represent this passion or sentiment. Beside it is found the organ of philoprogenitiveness, or love of offspring, which leads us to care for, protect, support, and educate our children. While acquisitiveness, combativeness, destructiveness, and secretiveness all come to the aid of philoprogenitiveness in providing for these dear ones, our second selves. Then next above love of children in the back head is found inhabitiveness or love of home, which is necessary to locate us at a particular spot, in order that we may properly feed, clothe, care for, educate, and defend our offspring until they are able to care for themselves. I have now mentioned eight organs, all of which are located in the base of the brain; all of which are purely selfish, and all of which we have in common with other animals; but which are also absolutely necessary to the existence of man and the continuation of society on the earth. Birds and beasts, equally with man manifest appetite for food, acquisitiveness, secretiveness, combativeness, destructiveness, amativeness, love of young and of home. Therefore, man in his physical nature is an animal, and these animal organs are necessary to his existence; and in themselves good. But their unrestrained exercise leads to degradation, suffering, and death. To prevent this, man was given a spirit to regulate and control the animal appetites, passions, and propensities of the soul. Over-eating, laziness, and disease must be counteracted and controlled by temperance, energy, and health, found in the upper occipital region of the head. The excesses of amativeness, combativeness and destructiveness must be overcome and restrained by the exercise of the moral and spiritual organs, such as reverence, conscientiousness, hope, benevolence, sympathy, etc. And ignorance, prejudice, and bar-

barism must be overcome by the active exercise of the intellectual organs. By the exercise of the perceptive organs, we can note what passes around us; by the memory fix it in the mind; and by the reflective organs reason upon the lessons of life, and draw conclusions therefrom, by which we may improve our lives, add to our fund of useful knowledge, and gradually raise ourselves in the scale of intellectual being. It, therefore, follows that the great duty of this life is to control the appetites and passions of the soul, by the exercise of the intellectual and moral powers of the spirit; and in order to do this, it is necessary to give constant and particular attention to the cultivation of the intellectual, social, moral and spiritual faculties of the mind, which are represented by the frontal and coronal regions of the head.

As it has been shown that the spirit is properly the governor of the soul and body, and is substantially the mind; that the brain is the organ of the mind, and that each faculty of the mind is represented by a particular organ or part of the brain, which is the fundamental proposition of Phrenology, it necessarily follows that Phrenology is the very key to the arch of the sciences and the gateway to the great storehouse of knowledge.

## CHAPTER V.

### THE MIND'S RELATION TO, AND CONTROL OF, THE BODY.

**I**N the preceding chapter the proposition that the brain is the organ of the mind was considered. In the present chapter the relation of the brain to the body, and the control of the mind over the body will be discussed. The former proposition, is the fundamental doctrine of Phrenology; the latter is called by Dr. J. R. Buchanan, Cerebral Physiology. That author maintains that the same relation exists between the brain and the body, that exists between the mind and the brain. As the brain is the organ and instrument of the mind, it follows that the body is likewise the organ and instrument of the brain, and that the mind, through the brain and its extension the nervous system, controls the body in all its parts. Furthermore, as each faculty of the mind is represented by an organ or a distinct part of the brain, so every organ of the brain, through its distinct nerves, controls a particular part of the body.

The brain, therefore, not only has its mental functions to perform, but also its physiological functions. The relation between the brain and body is that of mutual sympathy and reaction. I take the liberty in this connection to make the following liberal extract from pages 211, 212, 213, 214 and 215 of Buchanan's Anthropology, as follows, viz. : —

*“That all parts of the brain have their physiological as well as mental functions — that every organ acting merely in the brain, acts as a psychological organ, but in proportion as its acts are transmitted to the body, it becomes a physiological*



*organ.* In the infant, from the predominance of the conductor organs, the influence of the brain is more abundantly thrown upon the body, and its physiological power is more important.

“The basilar portions of the brain, which have a downward pathognomic line, transmit their influence to the body, increasing the excitement and activity of every organ. A certain amount of these basilar influences is necessary to the general activity of the corporeal functions; but in excess, they over-excite, derange, and destroy the organism. Hence the most efficient organs in the brain are not those which concentrate the entire basilar force upon the body, but those which animate it with a proper amount of basilar energy, regulated by higher influences.

“The superior half of the brain, the aggregate tendency of which is upward, diverts the influence from the body, tranquilizes all the physical functions, and, in excess, permanently arrests them. Hence, if we divide the brain into coronal and basilar halves, we have two opposite classes of sedative and exciting influences, either of which would be destructive by its excess. If the harmonious and healthful relations between the coronal and basilar organs be destroyed by the predominance of the latter, there is an excess of excitability in the constitution, as well as an excess of passion in the character. In the muscular system there is a restless and convulsive tendency—in the circulation, great violence and irregularity—the secretions and evacuations are excessive and irregular—the appetites enormous—the growth frequently excessive, irregular and deformed—the blood abundant, but impure, and the health continually deranged by irregularities—while the entire existence of the individual is full of physical and mental suffering. On the other hand, when harmony is destroyed by

basilar deficiency and coronal excess, the functions of life are languidly performed, the muscular system is feeble, digestion and nutrition are imperfect, the appetites null, the growth and development of the body defective, the circulation feeble, and the life short.

“The harmonious condition of development is that in which the basilar organs are sufficient to energize and impel every bodily function, while the coronal organs impart tranquillity, regularity, and pleasure to the course of constitutional excitement, and guide the physical development into forms of beauty.

“If we divide the brain into frontal and occipital halves, by a vertical line from the cavity of the ear, we shall find all the organs of the occipital half calculated to energize and sustain the constitution, while those of the frontal half diminish its capacities for action, and are therefore appropriated to functions not manifested through the muscular system, and not acting upon external nature.

“The organs of the occipital half energize the constitution without producing the excesses of excitement, morbid sensibility, and derangement, which are found in the basilar half. In other words, if we divide the basilar half into anterior and posterior portions, at the cavity of the ear, the anterior portion will contain the exciting, debilitating, and deranging elements, while the posterior portion, being also a part of the occipital half, contains those vehement energies which are not of an exhausting and destructive character.

“If, then, we divide the occipital half of the head into two quarters, the occipito-basilar and the occipito-coronal, the former will contain the most intense and powerful animal energies which our organs can bear without destruction, while the latter will contain a group of energies of more

elevated character, in which the happy and sedative influence of the superior regions is properly blended with the occipito-basilar force, producing that kind of power which is efficient but not excessive, and which is compatible with virtue and health. In a well formed head, therefore, it is essential that the occipito-coronal region should very decidedly predominate over the antero-basilar region, while the relative proportion between the antero-coronal and the occipito-basilar regions will determine the tendency toward the mild and amiable, or harsh and violent characteristics.

“In the anterior half of the brain all is antagonistic to efficiency and power; yet there are certain functions essential to the constitution—certain moral, intellectual, and physiological capacities belonging to the anterior half, which render it necessary that the anterior region should have a sufficient development to perform all its duties without impairing and thwarting the occipital action. The duties of the anterior half of the head are, morally, to guide the conduct, repress the passions, and give us pleasant emotions; intellectually, to give us knowledge, and guide the blind power of the occiput; physiologically, to make us aware of the conditions of the body, so as to preserve it from disease or injury, and to carry on the changes which are necessary, by secretion, and exhalation, so as to preserve the constitution in a state of purity and freshness, as well as to protect it from injury.

“In other words, the anterior half of the brain contains organs governing the sensitive and visceral systems—organs which render us impressible to all surrounding influences of matter and of mind, through which we receive impressions, and sustain our intercourse with external nature, material and mental, while by the occipital half of the brain we resist external impressions, establish our independence,



react upon external objects, and maintain the integrity of our own constitution. Under the frontal influence, the constitution is passive, yielding, and easily deranged or destroyed by external agencies. Under the occipital influence we are hardy, unimpressible, and capable of making rather than receiving impressions. Under the frontal influence, the constitution becomes delicately adapted to circumstances having no resisting power or independence. Under the occipital influence, the constitution and character are incapable of being molded or changed, and exist in continual antagonism to every surrounding influence. We, therefore, determine the stamina or power of constitutions by the occipital half of the head — their delicacy, beauty, and refinement, by the frontal half. If the frontal half be signally defective in breadth and prominence, the internal viscera — to wit: the brain, lungs, and abdominal organs, are imperfectly developed and inactive, the sensitive nerves are imperfect, the secretions dry, the intellect contracted, and the whole constitution characterized by a wooden rigidity. The intellectual organs are thus connected, by their frontal position, with the secretory system, and the intellect is clearest when the secretions, are free and abundant; hence the association between intellectual deficiency and dryness. A meager harangue, in which the frontal half of the brain is imperfectly displayed, is pronounced dry, in opposition to rich and juicy character produced by the affectionate, social, humorous, enthusiastic, and brilliant organs of the frontal half.

“The intellectual organs belong to the front lobe, while the visceral organs belong to the middle lobe, running up and down, near the vertical line, from the cavity of the ear. These visceral organs, and the viscera which they govern,



are, it is true, necessary to the constitution — necessary to its excitement, its renovation, and its adaptation to external circumstances ; but in their ultimate tendency they produce exhaustion instead of power, and in their immediate effects they diminish rather than increase the independent sustaining power of the constitution. The abdominal organs, for example, although essential parts of the constitution, would of themselves speedily prostrate and destroy its powers. Having no organs of external motion, they are helpless : and as appendages of the body, they cause by their operation a waste of its substance, a deterioration of the blood, a relaxation of the muscular system, and a depressing sense of debility and hunger. But it may be supposed that, although acting alone, they produce this prostration, their normal action, when supplied with food, is highly invigorating. It is true that food, when obtained by our occipital energy, counteracts the debility and hunger which are produced by our abdominal organs ; but if the amount of food be sufficient to concentrate the energies of the constitution upon the process of digestion, the effect is languor and partial stupefaction, followed by partial relief, when the activity of the abdominal organs diminishes, and then followed by still greater prostration, when they display their activity again in producing hunger and exhaustion. Thus the influence of the abdominal group is invariably prostrating and exhausting, and the full energies of the constitution are enjoyed only while the abdominal organs are in a state of comparative inactivity, and we are left unconscious of their existence. The renovating influence of food is derived from the function of nutrition, which operates in all parts of the body. In like manner, the action of the heart, as shown in the excess of fever, produces an excitement throughout the whole

constitution, which is rapidly destructive; and the most powerful constitutions are those which have moderate excitability and a pulse of but moderate frequency.

“That the extreme action of the pulmonary organs is also ultimately an exciting and exhausting influence, may be shown by reference to their mode of action. Respiration develops the general, cerebral, passionate, nervous, and physiological activity of the constitution. This it effects by the introduction of oxygen and the removal of those materials which oxygen forms by its combinations with the blood and tissues. The process is, therefore, essentially exhausting or wasting, and at the same time generates an amount of heat and nervous activity which are relaxing and exhausting in their physical effects.

“In other words, it appears that the visceral organs are calculated to expend by their activity the energies which are accumulated by the occipital half of the head, and to give the constitution that activity and internal movement which are necessary to its manifestations. That the activity of the pulmonary organs produces an immediate increase in the chemical changes and general activity of the whole constitution, we realize whenever we engage in animating exercise, and breathe more rapidly. The increased exhalation then occurring, produces an increased demand for food and drink, and sometimes for stimulus. The real invigoration, however, arises from the muscular exertion, and consequent nutrition, and not from the respiration, which removes noxious materials and renews nervous excitability — not conferring power, but renewing the capacity to display it. If we would determine this point, we might make the experiment of simply respiring rapidly and deeply for a few minutes, without having taken any proportional exercise. In performing such an experiment we experience no real increase of strength.

“Slight irritations, which concentrate excitement in the lungs, or more serious diseases, which render them the center of physiological excitement, greatly detract from the physiological force, and indeed, pulmonary diseases in the upper part of the lungs are peculiarly fatal.”

It has been repeatedly stated that the fundamental doctrine of phrenology, is that the brain is the organ of the mind. But the specific proposition of phrenology is that “other things being equal size is the measure of power.” This does not mean that the largest brain always indicates the strongest mind — “others things being equal,” covers a great deal of ground. We must not only consider the size, but the shape and quality of the brain, as well as the size, shape, health, condition, and temperament of the body. The relation between the body and mind through the brain and nervous system is so intimate, and they mutually act and react upon each other with such facility, that the effectiveness of the mind depends as much on the condition of the body as it does upon the development of the brain. Hence the vast practical importance of the temperaments. A man may be possessed of a powerful mind, but its effectiveness in life depends on his manner of manifesting it; and that depends largely on his temperament and physical conditions. If the physical or motive temperamant predominates, then the mind operating through its instrument, that part of the brain which controls the physical man, will be able to accomplish great results in physical fields of action, such as war, explorations, etc., because it has a strong body, with hardihood and endurance to work with. If the vital temperament predominates, giving a man full of life and energy, then the mind, acting through that part of the brain which controls the vital departments of the body, will be able to perform effective



work in all the social and business relations of life, such as the learned professions, commercial, mechanical, and agricultural pursuits.

Where the spiritual or nervous temperament predominates, the mind (if it is particular to require the body to conform to the laws of physical health), may with its large brain do profound thinking and able writing; but the man can not, be a forcible and effective speaker, for the want of physical strength and strong passions; and for still greater reasons, is unfitted for fields of physical action.

If the body, in addition to being constitutionally feeble, is also diseased, the efficiency of the mind is still further impaired, no matter how large the brain. Two thousand years ago, it was truthfully maintained by Cicero and others, that a sound mind can only be manifested through a sound body.

While, however, it is true that a weak and diseased body is a terrible clog upon the effectiveness of the mind, the reverse of the proposition is also true that a sound mind with a strong will, is or may be made a powerful factor for good, in restoring a defective or diseased body to reasonable health, strength, and effectiveness. The relation of mind and body is so intimate, and the control of the latter by the former, through the brain and nervous system, so natural and complete, when properly exercised, that nearly all the ills, that flesh is heir to, may be cured or greatly modified by the proper control of the body by the mind.

It has already been shown that by the use of proper food and natural habits, an unbalanced condition of the temperaments may be to a great extent removed, thereby giving the mind an effective instrument to work with, in a comparatively balanced and healthful body.



In the same way a diseased condition of the body, which has been brought about by unnatural habits and a violation of the laws of our physical being, may be restored to its normal condition by abstaining from the bad habits, and conforming to the laws of our being in all respects.

Of course, we must learn what the laws of our being are before we can conform to them. This is the duty of the mind, through the intellectual organs. And having learned the laws of its physical, social, intellectual, moral, and spiritual being—to require a strict conformity thereto, on the part of the body, its appetites, passions, and propensities. For this purpose, the brain and nerves, were made the efficient instrument by which the Creator intended that the mind should at all times and in every respect, control the body and its defects, diseases, appetites and passions. The simple power of the will is wonderful and the power of faith is said to remove mountains. The wonderful cures of faith doctors, are no doubt attributable mainly to the power of faith, the will, and other mental faculties, over the body.

The nervous system is also a wonderful medium for the relief of physical suffering either in one's own body, or that of another, by sponging with water, and simple strokes of the hand, by which pain and disease may be dispersed and removed from the weaker to stronger parts of the system, thereby giving nature a chance to rally.

In this connection I again take the liberty of making a lengthy extract from Buchanan's "Anthropology," pages, 60, 61, 62, 63, 64, viz. :—

"Nervauric treatment of disease. — If the whole human race possessed the requisite degree of impressibility the necessary sphere of drug treatment would be quite limited,

diseases might be treated by manipulation alone, with far greater success, than what at present attends the use of medicines.

“The processes commonly adopted by magnetizers are well adapted to the cultivation of impressibility. The somnolent state is one of a high degree of impressibility, and by its frequent production, or even by the approximation to it, the impressibility will be greatly increased; hence, benevolent and persevering operators have frequently taken hold of the most unpromising subjects, upon whom at the first sitting, they produced scarcely any decided effect, and continued their efforts until they brought the constitution entirely under their control, so as to effect important cures. It is highly desirable that we should have a class of operators devoted to the manual treatment of disease, which is often too tedious for the practice of the physician. By encouraging this class as a distinct profession, a great number of cases will be successfully treated, in which the ordinary medical treatment would have failed, or at the best would have left the constitution greatly impaired. The physician is so strongly tempted to resort to the easy method of prescribing doses of medicine, and to avoid the labor, or perhaps ridicule connected with a more genial method, that it is probable he will often overlook the impressibility which might have enabled him to work magical cures; nor is it probable that he will persevere in cultivating impressibility where it is very slight and requires perseverance for its development.

“As the number of impressible constitutions, at present, is in warm climates, sufficient to render one-half or three-fourths of the population subjects for partial manual treatment—as the progress of refining, humanizing influences in society contributes greatly to the increase of impressibil-

ity, and as it may be cultivated greatly by somnolizing processes, as well as by diet and moral influences, there can be no doubt that the manual treatment of disease should take a high rank among the various methods known to the healing art. I have no doubt that manual treatment, combined with treatment by water, neither of which requires a thorough medical education, would produce results superior to the average of our present fashionable practice. A large portion of the results of hydropathy are due, not to the water, but to incessant frictions and manipulations of the attendants, which are carried to an extraordinary extent at the water cure establishments. The principle of Priessnitz, 'flesh to flesh,' was the result of experience.

"The principles governing the manual treatment of disease are simple and obvious. Wherever there is any accumulation of nervous excitement, of irritation or of sanguineous congestion, it should be our object to disperse it, and to remove from the system entirely the morbid tendency. When there is simply congestion, accumulated excitement, or an inflammatory tendency, the dispersive movements may be sufficient; but if there be much morbidity, it will be desirable to disperse and entirely eliminate from the system the noxious influence of morbid parts. This may be accomplished by passes from the morbid part toward and beyond the extremities, or by the direct application and withdrawal of the hand. The nervaura seems to follow the movement of the hand, and the passage of the operator's hand from the person of his subject, or from its central toward its extreme parts, appears to withdraw the morbid or irritating nervous influence, and to substitute therefor the more genial influence of the operator's constitution.

"The operator is in great danger of imbibing into his own system a portion of the malign influence which he receives,



and hence is required to be on his guard. The fact of the patient being entirely in a passive condition, renders his influence less potent, and at the same time the resolute exertions of the operator give *him* the power of resisting the influence of his patient. He is exerting his firmness, vigilance and energy—his occipital organs generally are active and the enfeebling temporal organs are inactive—hence, he has less impressibility than usual while operating. His own constitution, while emitting an efficient influence, is too vigorous in its own action to be much affected by the vital influences which are thus yielding before him. It is desirable that there should be a great disparity of impressibility between the operator and the subject, for the benefit of the former. He will thus work the most astonishing cures, in a very impressible subject without perceiving any effect upon himself. But if the subject be not more impressible than his operator, the latter will be liable to imbibe as much morbid influence as he removes, and will owe his safety to the precaution of keeping his system braced and active, diminishing the necessary amount of contact, making rapid, dispersive passes, and relieving himself by the proper passes, after operating upon his patient. The hands, which have been used in contact or proximity to anything morbid, are the direct recipients of the morbid influence, which is thence diffused over the body; hence, dispersive movements down the head and over the hand may withdraw the morbid influence derived from the patient.

“The passes made for the relief of the patient operate by the nervous influence, and do not require contact. The higher the impressibility the less necessity for contact—the less impressibility the nearer the approach that is necessary—the least impressible requiring physical contact. In the highest possible grades of sensibility, mental contact is



alone sufficient without physical manipulation, and the mind of the operator imparts vigor to his subject. In these cases the mind has an unlimited power over the body, and being controlled by another mind, which supplies an energy not its own, is enabled by this imparted power to renovate its enfeebled body. The mental influences of the operator may even be imparted to particular substances, which may then be used by the patient advantageously. A ring, a book, or a piece of money, may be charged with any mental or physiological influence, as sleep, mirth, nausea, etc., so as to produce these effects when touched; but as these phenomena are produced with equal facility, by imagination alone, in such persons, as by simply telling them that a certain object will put them to sleep, there is no accurate distinction in such experiments between those which are merely imaginative and those which depend upon a real nervous influence.

#### LOCAL NERVAURIC TREATMENT.

“ Beside the simple operation for the dispersion of morbid influences, there are many which require a knowledge of organic functions.

“ The organ of disease (in the body) being located in the hypochondriac region, it is important in the operating for the benefit of the subject, to disperse the vital excitement from this region, and diminish the action of the morbid faculties.

“ Hence, the most frequent manipulations, for the benefit of the patient, will consist of dispersive passes from the region of disease toward that of health — on the head from the cheek bones to the crown — on the body from the hypochondria to the shoulders. A brisk upward movement of this kind, upon the person, will be felt by almost any one, as a rousing, bracing, refreshing operation. The delightful

influence of a cool breeze is owing to the fact that it operates in the manner just described — the cool air passes over the cheeks and temples, backward, toward the energetic organs of the occiput, exerting a seductive and dispersive influence upon the debilitating organs of the middle lobe. It is for the same reason that we are so much refreshed by the application of cold water to the face upon rising in the morning, and the knowledge of the bracing influence of cold applied to the cheeks and temples, leads us to resort to it immediately, in every case of fainting. Upon the body the same principles apply. The breeze striking us in front exerts its sedative influence upon a group of debilitating organs, and is delightfully invigorating — it is therefore pleasant to face the cool breeze, and for the same reason injurious to receive the breeze upon our back. The remark is said to be true of quadrupeds as well as of human beings — horses and cattle, it is said pull better against the wind than with it. If a breeze be of higher temperature than the body, its influence will be reversed, as it will heat the parts upon which it blows. Facing such a wind, will, therefore, be debilitating, as is well known in warm climates. In bathing, we may observe that the application of hot water or steam to the front of the body, especially near the hypochondriac region, is debilitating and sickening, when upon any other part it would be agreeable. The jet of cold water striking the person in front is entirely pleasant and tonic. The dispersive passes from the hypochondria may be made both upward and downward. In a majority of cases, invalids need both movements — they require the latter to rouse the animal forces. The manipulations should extend upon the legs in such cases, and not terminate upon the abdomen. The object being to throw the vital force from the abdomen to the shoulders and legs. To develop it more effectually in

those parts, we should apply the hands, gently touching and withdrawing, or lightly tapping upon the organ of health, on the shoulder, upon the front of the thigh and upon the calf of the leg. The highest degree of muscular activity is imparted by the outer portion of the calf. In operating upon the head, the most beneficial vigor will be imparted by touching at the same time the organs of health and vitality. This effect I have often felt myself while making the experiment. (For vitality, place the finger upon the hollow of the neck just behind the mastoid process.)

“Besides this general restoration, we may concentrate the sanative energies of the constitution upon the diseased organs. Thus, by touching simultaneously the organs of health and alimentiveness, we concentrate the sanative powers upon the stomach, or by touching any other organ than alimentiveness, at the same time, we throw the sanative power of health, to a corresponding part of the body.

“In every individual case there must be a variety of operations, adapted to its peculiarities. Organs which are torpid must be excited; those which are overexcited must be tranquilized; an equilibrium of circulation and of excitement should be established. (See Circulation.) Thus, in a great number of cases, it will be necessary to excite the hepatic organ, to produce a sufficient activity of the liver—to excite calorification and perspiration to produce warmth and moisture of the surface—to excite vitality to rouse all the physiological energies—to remove the circulation and excitement from the head to the extremities, by passes down the side of the head and neck toward the shoulder—to warm the lower extremities by exciting calorification and the organs of the lower part of the neck at the same time—to relieve internal congestion of various organs by backward dispersive passes over the side of the head—to relieve the



oppressed lungs by exciting the organs of respiration, or to diminish the disposition to cough by the organ of restraint—to arrest a fever by transferring the excitement from calorification to the organs of refrigeration, perspiration and the secretions—to quiet the excitement of the heart by the region of firmness—to check profuse abdominal secretions by the region of restraint—to relieve the brain by throwing the excitement to the lower extremities, etc., etc. In short, there are a great number of operations to be made upon the brain and body, for the restoration of disordered functions, in which we are to be guided by the simple rule of ascertaining which function is torpid, concentrating excitement upon its organ, and diminishing the excitement of those which are over active or highly irritated, regulating the balance of functions in such a manner as to give a decided ascendancy to those of the region of health.

The details of what should be done in each case must be derived from a thorough knowledge of the functions, as developed by neurology, and their exact location on the head, as well as the corresponding locations on the body developed by sarcognomy. With this knowledge of localities and functions, we readily comprehend the nervauric management of various disorders, by applying the hands where we wish to concentrate excitement, and making dispersive passes where we wish to dissipate it."

The knowledge obtained from the foregoing extract enabled the writer, eighteen years ago, to save the life of his eldest child when given up by the physicians. Her stomach and bowels were in a very weak and torpid condition, and the doctors were trying to relieve this by drug medicines. But the stomach was so weak, sick, and irritable, that it would retain nothing, and the child was suffering greatly both in the stomach and front lobe of the brain. After the



doctors could do nothing more, the writer, acting on ideas obtained from Dr. Buchanan's *Anthropology*, sat down by her bedside, and stroked and sponged her for two hours. Stroking continually from the forehead and temples to the upper back part of the head, and from the stomach towards the shoulders and upper part of the back. At the end of two hours the child was relieved, and in a day or two was up and well. All there was of it, was that the blood and other vital forces oppressing the weak parts of the system were dispersed to the stronger parts of the body, and the equilibrium restored. The drug medicine was only adding to the excitement and pressure in the stomach and aiding the disease in crushing the vitality at its weak point.

But this must suffice on this part of the subject. There are many other respects in which the mind manifests itself through the body. The external appearance, of the voice, and movements of the body, all manifest character and capacity.

First, we have the well known science of physiognomy. The face is almost universally regarded, both by the learned and unlearned, as an index to the character. Mr. S. R. Wells, in his valuable work on physiognomy, lays down three general forms of faces. First, the oblong face, corresponding to the motive or physical temperament; and cites as examples, Jackson, Cromwell, and Cæsar. Second, the round face, corresponding to the vital temperament, and cites as examples Bonaparte and Jean Paul Richter. Third, the pyriform face, corresponding with the nervous or spiritual temperaments, and cites as examples Shakespeare, Dante, Edgar Poe, and others.

In the pyriform, or pear-shaped face, the forehead is high and pale; the features delicate and finely chiseled; the eye bright and expressive; the hair fine, soft, and gen-

erally of light color, and the neck slender, with narrow chest and small limbs. In the round face the whole form is broad and plump, complexion generally florid, eyes blue, or light gray, and the hair soft, light, and fine.

In the oblong face we generally have a dark complexion, dark eyes, dark, strong and abundant hair, with firmness, rather than delicacy of texture. The character indicated by the forms of face just given corresponds with that indicated by the mental, vital, and motive, or physical temperaments, which has already been explained.

Of course, I can not go into the details of any science referred to in this work, and for a description of the different kinds of noses, eyes, mouths, chins, etc., and their significance, I must refer the reader to the elaborate work on Physiognomy, by S. R. Wells. But I can not leave the subject without calling attention to one important principle of facial expression referred to by Dr. Buchanan. The tendency of all the organs of the brain, is to act on mathematical lines, in the direction in which their fibers point; that is from the center of the brain outwardly in every direction. Hence, it is, that the coronal organs act in an upward direction; the basilar organs in a downward direction; the frontal in a forward direction, etc. And as the mind through the brain and nerves controls the muscles — the tendency of the coronal or moral and spiritual organs acting upwardly, would be to elevate, all the muscles of the face, producing a pleasing expression of countenance. If, then, we find the brows, the upper and lower eye-lids, the lips, corners of the mouth and all the movable parts of the face elevated, we may infer that the social, moral and spiritual faculties of the mind are predominating. If, on the contrary, all these movable parts of the face are depressed, producing lowering brows, drooping eye-lids and heavy hanging lips, with nose of great

downward length, we have the indication that the basilar organs predominate and consequently that the animal passions and appetites are controlling the character.

The mind and its conditions are reflected through other parts of the body as well as the face. The voice, the walk, and all the movements of the body, as well as its general shape, indicate character, but I can not go into the details of these indications.

I will only refer briefly to the indications of character, which we have in the handwriting of individuals. Our penmanship is more or less effected by the mathematical laws discovered by Dr. Buchanan, and to which reference has already been made. That is, that the tendency of the moral organs is upward; the tendency of the basilar organs downward; and the tendency of the intellectual organs forward on a horizontal line. These laws manifest themselves in the shape and construction of the letters and the upward and downward stems of the letters. If the stems of the letters below the line are long and heavy it indicates that the basilar organs predominate, and that the individual is more or less under the sway of his passions. The same thing is indicated by a tendency to run below the line in forming the body of the letters.

But if the tendency is upward; to get above the line with the body of the letters, while the upward stems are long, the stems below being short, it indicates the predominance of the moral organs; that the higher and better traits and powers of the mind are controlling, and that the passions are kept in comparative subjection.

While if the tendency of the writing is horizontal and straight forward, the body of the letters exactly on the line, and all the termination of letters ending with a horizontal


stroke, it indicates the intellectual man; especially if the penmanship is open and has a progressive appearance.

If the termination of the letters is forward and upward, it indicates that the writer is both moral and intellectual and that his course in life is "onward and upward." Few things are more indicative of character, than handwriting properly understood. But the subject can not be farther pursued.



## CHAPTER VI.

THE POWER OF THE MIND OVER OTHER MINDS AND BODIES—ANIMAL MAGNETISM—MESMERISM—MIND READING—MENTAL TELEGRAPHY—LIVING APPARITIONS, ETC., ETC.

 ANY persons have observed the charming of birds by cats and snakes. The control of wild and vicious horses by horse tamers; and the management of lions, tigers and other ferocious beasts by their keepers, are matters of common observation. This wonderful influence of man over animals, and of some animals over others, is all due to the same undefined principle, a kind of unknown quantity, which for want of a better name we call animal magnetism. We see it constantly manifested in the influence of one human being over another; and especially in the great influence and control that some adults have over children. Everybody has observed that children are irresistibly drawn to some individuals whom they have never seen before, and are equally repelled by others. Children are sometimes completely charmed and taken away from their parents by the wonderful influence of some person not related to them; exactly on the same principle that the snake charms the bird.

The same power, in even greater degree, is often seen in the influence of the sexes upon each other. Nothing is more common than for a beautiful, pure, intelligent, and cultivated girl, to be charmed, captivated, and captured by a moral and social desperado; a man utterly worthless in

morals and honesty, but possessing intellectual vigor, and powerful animal magnetism. The case of Aaron Burr in this regard was wonderful. The same power is constantly being exercised by wily, scheming, and bad women, over susceptible and unsuspecting men.

Different phases of the same power are also being constantly exercised by men over men, and by women over women. The strong wills and powerful animal organizations everywhere dominate over the weaker elements of society. And under our defective and unequal laws, and our many unjust conditions of life, this influence often becomes oppressive and tyrannical. For instance, the writer, when a young man in another State, where the practice of *viva voce* voting then existed, has often seen the vote of the poor man who was in debt, and the vote of the man of weak mind or will, controlled by a mere look from some cross-roads politician, or party boss, who stood at the polls, not to protect the purity of the ballot-box, but to morally bull doze unfortunate voters for the benefit of *the party*. The same influence is said to be exercised by the great manufacturers of the Northern and Eastern States over their employes. The right of free suffrage should be protected by a secret ballot; and the heaviest penalties should be imposed by law for moral as well as physical bulldozing of voters.

As already stated this wonderful principle, called in an indefinite way animal magnetism, has never been defined, because never fully understood. Some writers have undertaken to define it, but have differed so widely from each other as to clearly show that none of them are yet sufficiently acquainted with the subject to sound its depths. The application of this force, and its operation upon other persons, is no doubt through the medium of electricity,

blended in some mysterious way with the vital forces of the human system, physical and mental.

The medical virtue of magnetism, through the medium of the nervous system, was referred to in the last chapter and the views of Dr. J. R. Buchanan are cited. Both Dr. Buchanan and Dr. Brittain speak of magnetism in the highest terms as a medical agent. One of the principal means of relief is for the physician, nurse, or operator, to gently stroke with the hands, the surface of the body, at the locality of the pain; stroking in the direction of the strong parts of the system. This action dissipates the vital electricity, blood and other forces, which have accumulated at the weak points of the system, oppressing its vitality and causing pain. The effect is to restore the circulation and equilibrium of the system, and relieve the sufferer. Reference was made in last the chapter to the case of the writer, in which he saved the life of his child in this manner, after being given up by the allopathic physicians.

According to the theory of A. J. Davis, one of the means of relief is that the operator, by his superior positive powers, withdraws a part of the positive influence of the patient and thereby at the same time controls the patient, calms the excitement, and relieves the suffering.

The following two cases, reported by Dr. Brittain on pages 241 and 242 of his book on "Man and his Relations," were promptly relieved, in a similar manner:—

"In December, 1849, I made an experiment at a public house in Springfield, Mass., the result of which occasioned no little interest at the time. Having just completed a protracted course of lectures on vital and mental phenomena, I had accepted an invitation to pass the last evening I designed to remain in town with a select company at the house of a friend. I left the old Hampden at an early hour, without in-



forming any one where I might be found, should my presence be demanded in the course of the evening. The incident I am about to relate occurred at the City Hotel. At about the hour of seven o'clock p. m., while a number of young people — assembled in the parlor — were engaged in an animated and playful conversation, a young lady, of remarkable beauty and accomplishments, was seized with catalepsy in its most frightful form. Voluntary motion, sensation, respiration, and consciousness, were all instantly suspended. The report was rapidly circulated that the young lady was dying; and as she was widely known, and had many friends and admirers, the excitement soon caused a crowd of two or three hundred people to assemble in and about the hotel. Three physicians were called in, whose united efforts to relieve the patient were unavailing. At length, in the course of the evening, some earnest friends of the lady — whose faith was not exactly restricted to the ordinary anti-spastic agents employed by the medical profession — having ascertained the writer's whereabouts, came to solicit my presence and assistance. It was half past ten o'clock when I reached the City Hotel, and the young woman had been in the cataleptic state more than three hours without exhibiting the least indication of returning consciousness and animation.

"I felt assured that this abrupt and complete suspension of the functions had resulted from a sudden loss of the electrical equilibrium — that some constitutional cause, or incidental circumstance, affecting the vital forces through the agency of the mind, had occasioned an instantaneous determination of the nervous circulation to some vital organ — probably the brain or the heart, and that an observation of the relative temperature of different parts of the body would enable me to ascertain the precise point of the electrical concentration. An examination at once settled this ques-



tion in my own mind, and without a moment's delay I commenced making appropriate manipulations in all directions from the supposed point of electrical convergence. It was very soon apparent that I had not misjudged. Visible signs of a speedy restoration of all the faculties immediately followed the application of the treatment, and *in fourteen minutes after the writer entered the apartment, the patient was fully restored, and employed in adjusting her hair before the mirror.*

“Some years since while on a visit to Greenfield, Mass., I chanced one day to be present when a young man accidentally fell from an elevated platform or scaffold, striking on his head — the weight of the blow being directly over and under the left eye. I was instantly at his side, and found him completely insensible. Though the shock was so powerful as to produce temporary asphyxia, he struck the ground in such a manner as to occasion no abrasion of the skin. Knowing that the electro-nervous forces would naturally rush to the seat of the injury, and that the arterial circulation, being graduated by the distribution of vital electricity, would immediately follow in a corresponding degree, causing irregular vascular action and congestion, I instantly set myself to prevent any unpleasant result. Applying cold water to the surface, chiefly with a view of rendering the cuticle a conductor, so that the accumulated electricity and blood might readily escape, other blood be removed by resolution. I commenced after the magnet-electric method to dissipate the forces. Consciousness and all the voluntary powers were rapidly restored. In half an hour all the consequences of the accident were completely removed.”

The power of a positive over a negative mind may be increased, under favorable circumstances, to such an extent, as

to assume complete and perfect control of both the body and mind. When the control reaches this degree, it is called mesmerism, from Mesmer, the man who first called public attention to experiments of this kind. In a pronounced case of mesmerism, the powers of the positive mind enter the brain of the negative mind, and take complete control of its entire mental and physical machinery. The passive mind only thinks, feels, wills, and reasons, as the positive mind, by its will, dictates.

Closely connected with mesmerism, and no doubt due to the same power, is the interesting subject of mind-reading, about which many wonderful things have been published of late years. In these cases the positive mind seems to enter the other and take cognizance of its thoughts, feelings, and knowledge. As for instance, A. in one room, entirely out of sight of B. in another room, by some mysterious process enters the mind of B., and gets some fact or information, wholly unknown to A., and reports the same to an audience in the room with A.; and then upon being fairly tested it is found to be true, and that A., knew nothing of the matter until, in some mysterious way his mind entered the mind of B., and extracted the fact therefrom. This power of a positive mind entering a passive one, and taking cognizance of its thoughts and volitions, is usually accompanied by the exercise of more or less mesmeric power. The following cases cited by Dr. S. B. Brittain, in his book entitled "Man and his Relations," and in which the learned author was the operator, are in point and very interesting.

I here copy from pages 287-290, of said work as follows, viz: —

"I once attended a social party by Mrs. Kirkpatrick, at her residence in Albany. In the company was a lady (Mrs. Mills) whom I had been led to infer might be highly suscep-

tible of electro-nervous impressions, though I had never confirmed my opinion by a single experiment. Taking a seat by a gentleman who was known to be extremely skeptical, I observed that it might be possible to demonstrate the existence of a mental power he was disposed to deny; that, although I had never conversed with Mrs. M. on the subject, nor made the slightest effort to subject her to psychological impressions, I had little hesitation in saying that the voluntary functions of the mind and body might be controlled — without physical contact — by the unaided power of volition.

“The gentleman having expressed a desire to witness the experiment, it was agreed that I should cause the lady to leave her place at the opposite side of the room, and occupy a vacant chair at his side. In less than one minute she obeyed the silent action of my will and seated herself in the unoccupied chair. In like manner she was compelled to change her position several times, and finally to leave the room temporarily, with no specific object in view, and without so much as suspecting the origin of an impulse she was quite unable to resist.

“The tea-table was a scene of an interesting experiment. Mrs. Mills was in the act of removing from the board — having finished her repast — when several dishes were handed to her, all of which were refused. Mrs Kirkpatrick urged Mrs. M. to accept another dish of tea, which the latter positively declined. Without uttering a word, I succeeded in changing her inclination, and, obedient to my volition, she immediately drew her chair again to the table, and called for a dish of tea. On my passing the several dishes she had just refused, Mrs. Mills freely partook of each, as if it were for the first time.

“At an early hour she proposed to go home; but my friend



who had given the entertainment, apprehensive that others might follow the example, and thus the company be broken up, desired me to restrain her. Mrs. Mills instantly obeyed the executive action of the mind, observing that the attractions the occasion presented were so numerous, and withal so powerful, that she could not break away. In this manner her desire to go home was neutralized and Mrs. M. remained until the company separated.

“Several years ago, while spending an afternoon with several ladies and gentlemen — mostly strangers to the writer — some illustrations of mental telegraphing were called for by the company. Among the persons present, two or three were more or less influenced. But Miss A. a lady of intelligence and refinement, with whom the writer had had no previous acquaintance, was discovered to yield with great readiness and astonishing precision to the action of the will. Though at the time perfectly awake — and until then totally unconscious of possessing any such susceptibility — this lady bestowed several rings and other valuables on different members of the party, following in every instance, and in a most unerring manner, the writer’s volition. Without affording the slightest opportunity for the fair subject to learn, by any external indications, the nature of the requests made, a number of difficult trials were suggested by persons composing the company. Several of these experiments — attended with the most satisfactory results — may be thus briefly mentioned: Miss A. promptly obeyed the silent mandate of my mind, and going to the center-table, selected a particular book, that had been singled out from among a number of others equally conspicuous. Some one required that she might be incited to take up another book, of five hundred pages, and turn to a short poem — somewhere about



the middle of the volume — which was accordingly done without the least hesitation. Again, by a similar effort, this lady was influenced to make choice of a particular engraving, from amongst a number contained in an annual. While looking at my watch, she announced the time within a few seconds. On a subsequent occasion, similar efforts were made to impress the mind of this person, but from some defect in the requisite conditions, the results were certainly not satisfactory.

“ When the mental and moral gravitation has been mutual I have been scarcely less successful in my experiments on persons at a distance. On one occasion, while spending a few days at Waterbury, Conn., I found it necessary to see a young man in the village. The immediate presence of the youth was of considerable importance to me, but not knowing his residence, place of business, or even his name, I could not send for him. In this emergency, I undertook to telegraph him, by concentrating my mind on the young man, with a fixed determination to bring him to me. Some ten minutes had elapsed when he came to the house and inquired for the writer. Meeting a gentleman at the door, he asked, with much apparent interest, whether I wanted to see him. On being interrogated by this individual, he stated that a few moments before, and while actively engaged in his workshop — distant one-fourth of a mile — he suddenly felt that he must seek my presence without delay. He declared that he was conscious of the existence and influence of some strange power, acting chiefly on the anterior portion of the brain, and drawing him with irresistible energy.”

As the last case cited is clearly one of mental telegraphy, I will give in this connection several other cases, cited by the same author as following under his own immediate ex-

perience. From pages 291 and 292, of the aforesaid work, "Man and His Relations," by Prof. S. B. Brittain, I copy as follows, to wit:—

"While engaged in lecturing at New Canaan, Connecticut, several years since, I chanced one night to be thinking earnestly of a young man who was living in the adjoining town of Norwalk—at a distance of several miles—and who had been the subject of some experiments on a previous occasion. This youth happened at that precise time, as I subsequently learned, to be in company with several gentlemen who were subjecting him to some similar experiments, when all at once—and in a manner most unaccountable to all present—he escaped from their influence, declaring with earnestness, that Mr. Brittain wanted to see him, and that he must go immediately. .

"The wife of Rev. C. H. Gardner proved to be an excellent telegraphic instrument. I had personally subjected the lady to a single experiment, resulting in the cure of a distressing asthma, from which she had suffered intensely and for a long time. I had not spoken with this person for three months, when one day her arrival, in company with her husband, was unexpectedly announced. After a brief interview, which did not occupy more than five minutes, I withdrew and retired to my study to complete the task I had left unfinished, leaving Mr. and Mrs. G. with my family and several other persons. Not the slightest allusion had been made to any further experiments, and certainly none were then premeditated.

"Several hours elapsed—I know not how long—when the silence of my apartment was broken by sounds of mirth proceeding from the company below. They were engaged in some amusement which excited a spirited conversation and immoderate laughter. The voice of Mrs. Gardner was dis-

tinctly heard. At that moment the idea of taking her from the company occurred to me. But the occasion seemed to be in all respects unfavorable. She had no intimation that any such effort would be made; she was in a remote part of the house, and we were separated by a long flight of stairs and two partitions. Moreover, surrounded by others, and excited by outward circumstances, the soul is not in the most suitable state to be successfully approached and strongly influenced through the subtle, invisible media employed by the mind. Nevertheless, I resolved to make the experiment. Closing my eyes to shut out all external objects, I fixed my mind on Mrs. G., with a determination to bring her to the library. Doubtless the mental effort, in that instance, would have been quite sufficient — had it been applied through the muscles — to overcome the physical resistance of an object equal to the weight of the lady's person. I was, however, not a little astonished on witnessing the result of this experiment. In about two minutes the door opened and Mrs. Gardner entered with her eyes closed, when the following conversation ensued: —

“ ‘You appeared to be very happy with the friends below,’ I observed, inquiringly.

“ ‘I was.’

“ ‘Why, then, did you leave the company?’

“ ‘I don't know.’

“ ‘Why, or for what purpose, did you come here?’

“ ‘I thought you wanted me, and could not help obeying the summons.’ ”

The foregoing cases, cited and vouched for by as reliable an author as Dr. S. B. Brittain, show that the mind or spirit by some mysterious power can reach out, interview, and impress kindred and sympathetic minds, at considerable distances. If such be the fact (and we can not discredit the

testimony), why may not the spirit in times of profound sleep, and in certain conditions of the soul and body, withdraw temporarily from its inner and outer habitations — its spiritual and animal bodies, and moving, as spirits do, almost regardless of time and space, put itself in communion with kindred spirits thousands of miles away, and then return to its home long before the soul and body are aroused from slumber? That such an extraordinary thing does occasionally occur is indicated by many facts. Such things are remembered more or less distinctly and called dreams, but are in reality visions, and information obtained through them, generally turns out to be true when the facts are ascertained. In no other way can the so-called apparitions of the living be accounted for, and such cases have occurred in all ages and in all countries. For example: A., who lives in Texas, suddenly sees an exact image of his brother, who resides in New York City, and whose corporeal existence is not only alive, but at that very moment in said city in profound sleep. His, spirit, however, is temporarily off from its home, appears for a moment or more to its brother in Texas, may or may not make a communication, or convey an impression, and as suddenly disappears.

I will here cite, as being in point, the following cases from the experience of Dr. S. B. Brittain, and referred to in the aforesaid work, on pages 453-456, as follows, viz. : —

“I am not without some personal experience of this nature, the first of which occurred in 1850. I had been spending several days in the valley of the Naugatuck, and at the time was in Ansonia, at the residence of W. G. Creamer, some fifteen miles from Bridgeport, Connecticut. This strange phenomenon of the apparition of a living man occurred early in the morning. The sun had risen, and I was about leaving my sleeping apartment, when (after having



my attention directed for a moment to the opposite side of the room) I suddenly turned toward the door which was closed, and—to my great surprise—saw the late Joseph T. Bailey, of Philadelphia. He was standing about three feet from the door, and, looking earnestly in my face, he addressed me, when a brief colloquy ensued.

“In his first audible words Mr. Bailey declared that he would call on me the next day; whereupon I inquired what was to be done on the occasion of his next visit. With an expression of peculiar interest, and speaking with increased emphasis, Mr. Bailey said, ‘*Remember! I shall call on you to-morrow.*’ I asked him to explain the object of his unexpected appearance, and to tell me what was to occur on the succeeding day. He gave me no answer, but the figure moved slowly as if it were about to disappear by the door. ‘Stay, friend!’ I exclaimed, ‘Will you not explain the purpose of this mysterious visitation?’ My friend made no direct reply, but commenced speaking in a low tone. I listened, and discovered that he was speaking of a mutual friend, Mr. F. Much that he said was inaudible, but I distinctly heard his last words, which were these: ‘A dark cloud has settled down over the earthly destiny of that man.’

“The figure vanished as the last words were uttered, and I was left to muse alone on this strange experience. By a most singular train of circumstances, the author met Mr. Bailey the next day in a car on the New York and New Haven Railroad. He had been in Boston the preceding day or two, and was there at the time his apparition entered my chamber at Ansonia. In the course of the interview that succeeded our actual meeting, Mr. Bailey spoke with much feeling concerning the misfortunes of our mutual friend, Mr. F.; and, strange as it may appear, when about to

take leave of the writer, he uttered the precise words of the apparition: '*A dark cloud has settled down over the earthly destiny of that man.*'

"My second experience occurred some years since, after spending an evening at the residence and in the company of Mr. M. and his wife, of Lafayette Place, New York. The latter manifested a high degree of mental susceptibility, and in the course of our interview exhibited some interesting psychological phenomena. At a late hour I left Lafayette Place and went to my lodgings in a remote part of the city. Finding that the elder members of the family had not retired, but were awaiting my return, I gave them a description of Madam M., and the details of our interview. The hour was midnight. The personal appearance of the lady, her conversation, manners, and all the incidents of the evening were still vividly impressed on the mind; and they were communicated without a thought that the distant subject of the recital could thus be consciously influenced.

"On the following morning, when Madam M. presented herself at the breakfast table she referred to the writer, and affirmed that some time after Mr. B. left, on the previous night, he had returned, and that at twelve o'clock he mysteriously appeared in her private apartment, entering and retiring without opening the door. As the evidence in this case was quite sufficient to establish an *alibi*, the gravity of the personal charge was materially modified, and the accused party gracefully excused for his unconscious intrusion.

"In the early part of 1858, the writer was at a social party one evening giving at the house of Madam —, in Louisville, Kentucky, when the particular class of phenomena embraced in this chapter became the subject of conversation. Several persons having expressed their interest in psychological investigations, Madam —, at length re-

requested — in behalf of herself and a friend — that a trial might be made, as she had no fear of apparitions, either of the living or the dead. Accordingly, the hour between eleven and twelve o'clock on the succeeding evening was set apart for the experiment. As it had been anticipated, the writer was traveling on Tuesday night, and at a distance of some five hundred miles from Louisville. Madam and her friend were prompt in meeting the engagement. At the appointed hour they were seated in the parlor, with closed doors, awaiting the result of the trial with a lively curiosity.

The hour had nearly expired, and the conditions had all been faithfully observed; but still there was no visible presence. Less than five minutes of the hour yet remained, when Madam —, concluding that success was impossible, and half reproaching herself for the foolish credulity that prompted the trial — left the room for the purpose of securing the doors in the back part of the house. At the same time her companion approached the door leading into the front hall with the intention of retiring for the night. As she opened the parlor door the image of the author's personality stood before her (so the lady affirms) in all its natural proportions, and with every aspect of actual life. A sudden exclamation of surprise brought her friend into the room, who also affirms that she saw and recognized the figure as it moved, with a gliding locomotion, from its position by the door and disappeared.

The following cases, reported by Robert Dale Owen in his work entitled "Foot-falls on the Boundary of another World", are also in point. They are found on pages 317-320, of said work, and read as follows: —

"When in studying the subject of apparitions, I first met an alleged example of the appearance of a living person at a distance from where that person actually was, I gave to



it little weight. And this the rather because the example itself was not sufficiently attested. It is related and believed by Jung Stilling as having occurred about the years 1750 to 1760, and is to this effect.

“There lived at that time, near Philadelphia, in a lonely house and in a retired manner, a man of benevolent and pious character, but suspected to have some occult power of disclosing hidden events. It happened that a certain sea-captain having been long absent and no letter received from him, his wife, who lived near this man, and who had become alarmed and anxious, was advised to consult him. Having heard her story, he bade her wait a little and he would bring her an answer. Thereupon he went into another room, shutting the door; and there he stayed so long that, moved by curiosity she looked through an aperture in the door to ascertain what he was about. Seeing him lying motionless on a sofa, she quickly returned to her place. Soon after, he came out, and told the woman that her husband was at that time in London, in a certain coffee-house which he named, and that he would soon return. He also stated the reasons why his return had been delayed and why he had not written to her; and she went home somewhat reassured. When her husband did return, they found, on comparing notes, that every thing she had been told was exactly true. But the strangest part of the story remains. When she took her husband to see the alleged seer, he started back in surprise, and afterward confessed to his wife that, on a certain day (the same on which she had consulted the person in question), he was in a coffee-house in London (the same that had been named to her), and that this very man, had there accosted him, and had told him that his wife was in great anxiety about him; that then the sea-captain had replied informing the stranger why his return was delayed and why



he had not written, whereupon the man turned away, and he lost sight of him in the crowd.

“ This story, however, came to Stilling through several hands, and is very loosely authenticated. It was brought from America by a German who had emigrated to the United States, and had been many years manager of some mills on the Delaware. He related it, on his return to Germany, to a friend of Stilling’s, from whom Stilling had it. But no names nor exact dates are given; and it is not even stated whether the German emigrant obtained the incident directly either from the sea-captain or his wife.

“ It is evident that such a narrative, coming to us with no better vouchers than these (though we may admit Stilling’s entire good faith), can not rationally be accepted as authority.

“ Yet it is to be remarked that, in its incidents, the above story is but little more remarkable than the Joseph Wilkins dream or the case of Mary Goffe, both already given in the chapter on Dreams. If true, it evidently belongs to the same class, with this variation: that the phenomena in the two cases referred to occurred spontaneously, whereas, according to the Stilling narrative they were called up by the will of the subject and were reproduced at pleasure.

“ The next narrative I am enabled to give as perfectly authentic.

#### “ APPARITION IN IRELAND.

“ There was living, in the summer of the year 1802, in the south of Ireland, a clergyman of the Established Church, the Rev. Mr. —, afterward Archdeacon of —, now deceased. His first wife, a woman of great beauty, sister of the Governor of —, was then alive. She had been recently confined, and her recovery was very slow. Their residence — an old-fashioned mansion, situated in a spacious

garden — adjoined on one side the park of the Bishop of —. It was separated from it by a wall, in which there was a private door.

“ Mr. — had been invited by the bishop to dinner ; and as his wife, though confined to bed, did not seem worse than usual, he had accepted the invitation. Returning from the bishop’s palace about ten o’clock, he entered, by the private door already mentioned, his own premises. It was bright moonlight. On issuing from a small belt of shrubbery into a garden walk, he perceived, as he thought, in another walk, parallel to that in which he was, and not more than ten or twelve feet from him, the figure of his wife, in her usual dress. Exceedingly astonished, he crossed and confronted her. It *was* his wife. At least, he distinguished her features, in the clear moonlight, as plainly as he had ever done in his life. ‘ What *are* you doing here ? ’ he asked. She did not reply, but receded from him, turning to the right, toward a kitchen-garden that lay on one side of the house. In it were several rows of peas, staked and well grown, so as to shelter any person passing behind them. The figure passed round one end of these. Mr. — followed quickly, in increased astonishment, mingled with alarm ; but when he reached the open space beyond the peas the figure was no where to be seen. As there was no spot where, in so short a time, it could have sought concealment, the husband concluded that it was an apparition and not his wife, that he had seen. He returned to the front door, and instead of availing himself of his pass-key, as usual, he rung the bell. While on the steps, before the bell was answered, looking around, he saw the same figure at the corner of the house. When the servant opened the door, he asked him how his mistress was. ‘ I am sorry to say, sir,’ answered the man, ‘ she is not so well. Dr. Osborne has been sent

for.' Mr. — hurried up stairs, found his wife in bed and much worse, attended by the nurse, who had not left her all the evening. From that time she gradually sank, and within twelve hours thereafter expired.

"The above was communicated to me by Mr. —, now of Canada, son of the Archdeacon. He had so often heard his father narrate the incident that every particular was minutely imprinted on his memory. I inquired of him if his father had ever stated to him whether, during his absence at the bishop's his wife had slept, or had been observed to be in a state of swoon or trance; but he could afford me no information on that subject. It is to be regretted that this had not been observed and recorded. The wife knew where her husband was and by what route he would return. We may imagine, but can not prove, that that this was a case similar to that of Mary Goffe, — the appearance of the wife, as of the mother, showing itself where her thoughts and affections were.

"The following is a very remarkable case, copied from pages 333 to 340, of the aforesaid work as follows, viz.: —

#### " THE RESCUE.

"Mr. Robert Bruce, originally descended from some branch of the Scottish family of that name, was born, in humble circumstances, about the close of the last century, at Torbay, in the south of England, and there bred up to a seafaring life.

"When about thirty years of age, to wit, in the year 1828, he was first mate on a bark trading between Liverpool and St. Johns, New Brunswick.

"On one of her voyages bound westward, being then some five or six weeks out and having neared the eastern portion

of the Banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work.

"The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwart-ships. Immediately opposite to this stairway, just beyond a small square landing, was the mate's state-room; and from that landing there were two doors, close to each other, the one opening aft into the cabin, the other, fronting the stairway, into the state-room. The desk in the state-room was in the forward part of it close to the door; so that any one sitting at it and looking over his shoulder could see into the cabin.

"The mate, absorbed in his calculation, which did not result as he expected, varying considerably from the dead-reckoning, had not noticed the captain's motions. When he had completed his calculations, he called out, without looking round, 'I make our latitude and longitude so and so. Can that be right? How is yours?'

"Receiving no reply, he repeated his question, glancing over his shoulder and perceiving, as he thought, the captain busy writing on his slate. Still no answer. Thereupon he rose; and, as he confronted the cabin-door, the figure he had mistaken for the captain raised its head and disclosed to the astonished mate the features of an entire stranger.

"Bruce was no coward; but as he met that fixed gaze looking directly at him in grave silence, and became assured that it was no one whom he had ever seen before, it was too much for him; and, instead of stopping to question the seeming intruder, he rushed upon deck in such evident alarm that it instantly attracted the captain's attention. 'Why, Mr.



Bruce,' said the latter, 'what in the world is the matter with you?'

" 'The matter, sir? Who is that at your desk?'

" 'No one that I know of.'

" 'But there *is*, sir; there's a stranger there.'

" 'A stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?'

" 'But, sir, he was sitting in your arm-chair, fronting the door, writing on your slate. Then he looked up full in my face; and, if ever I saw a man plainly and distinctly in this world, I saw him.'

" 'Him! Whom?'

" 'God knows, sir; I don't. I saw a man, and a man I had never seen in my life before.'

" 'You must be going crazy, Mr. Bruce. A stranger and we nearly six weeks out?'

" 'I know, sir; but then I saw him.'

" 'Go down and see who it is.'

" Bruce hesitated. 'I never was a believer in ghosts,' he said, 'but, if the truth must be told, sir, I'd rather not face it alone.'

" 'Come, come, man. Go down at once, and don't make a fool of yourself before the crew.'

" 'I hope you've always found me willing to do what's reasonable,' Bruce replied, changing color; 'but if it's all the same to you, sir, I'd rather we should both go down together.'

" The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the state-rooms. Not a soul to be found! "

" 'Well, Mr. Bruce,' said the captain, 'did not I tell you you had been dreaming?'

“‘It’s all very well to say so, sir, but if I didn’t see that man writing on your slate, may I never see my home and family again!’

“‘Ah! writing on the slate! Then it should be there still.’ And the captain took it up.”

“‘By God,’ he exclaimed, ‘here’s something, sure enough! Is that your writing, Mr. Bruce?’

“‘The mate took the slate; and there in plain, legible characters, stood the words, ‘STEER TO THE NOR’WEST.’”

“‘Have you been trifling with me, sir?’ added the captain in a stern manner.”

“‘On my word as a man and as a sailor, sir,’ replied Bruce, ‘I know no more of this matter than you do. I have told you the exact truth.’

“‘The captain sat down at his desk, the slate before him, in deep thought. At last, turning the slate over and pushing it toward Bruce, he said, ‘Write down “steer nor’west.”’

“‘The mate complied; and the captain, after narrowly comparing the two handwritings, said, ‘Mr. Bruce, go and tell the second mate to come down here.’

“‘He came; and, at the captain’s request, he also wrote the same words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one of the various hands resembled, in any degree, the mysterious writing.

“‘When the crew retired, the captain sat in deep thought. ‘Could any one have been stowed away?’ at last he said. ‘The ship must be searched; and if I don’t find the fellow he must be a good hand at hide-and-seek. Order up all hands.’

“‘Every nook and corner of the vessel, from stem to stern,

was thoroughly searched, and that with all the eagerness of excited curiosity, — for the report had gone out that a stranger had shown himself on board; but not a living soul beyond the crew and the officers was found.

“Returning to the cabin after their fruitless search, ‘Mr. Bruce,’ said the captain, ‘what the devil do you make of all this?’

“‘Can’t tell, sir. I saw the man write; *you* see the writing. There must be something in it.’

“‘Well, it would seem so. We have the wind free, and I have a great mind to keep her away and see what will come of it.’

“‘I surely would, sir, if I were in your place. It’s only a few hours lost, at the worst.’

“‘Well, we’ll see. Go on deck and give the course nor’west. And Mr. Bruce,’ he added, as the mate rose to go, ‘have a lookout aloft, and let it be a hand you can depend on.’

“His orders were obeyed. About three o’clock the lookout reported an iceberg nearly ahead, and, shortly after, what he thought was a vessel of some kind close to it.

“As they approached, the captain’s glass disclosed the fact that it was a dismantled ship, apparently frozen to the ice, and with a good many human beings on it. Shortly after, they hove to, and sent out the boats to the relief of the sufferers.”

“It proved to be a vessel from Quebec, bound to Liverpool with passengers on board. She had got entangled in the ice, and finally frozen fast, and had passed several weeks in a most critical situation. She was stove, her decks swept, — in fact, a mere wreck; all her provisions and almost all her water gone. Her crew and passengers had lost all hopes of

being saved, and their gratitude for their unexpected rescue was proportionately great.

“As one of the men who had been brought away in the third boat that had reached the wreck was ascending the ship’s side, the mate, catching a glimpse of his face, started back in consternation. It was the very face he had seen, three or four hours before, looking up at him from the captain’s desk.

“At first he tried to persuade himself it might be fancy ; but the more he examined the man the more sure he became that he was right. Not only the face, but the person and the dress, exactly corresponded.

“As soon as the exhausted crew and famished passengers were cared for, and the bark on her course again, the mate called the captain aside. ‘It seems that was not a ghost I saw to-day, sir ; the man’s alive.’

“ ‘What do you mean? Who’s alive?’

“ ‘Why, sir, one of the passengers we have just saved is the same man I saw writing on your slate at noon. I would swear to it in a court of justice.’

“ ‘Upon my word, Mr. Bruce,’ replied the captain, ‘this gets more and more singular. Let us go and see this man.’

“They found him in conversation with the captain of the rescued ship. They both came forward, and expressed in the warmest terms, their gratitude for deliverance from a horrible fate, — slow-coming death by exposure and starvation.

“The captain replied that he had but done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then turning to the passenger, he said, ‘I hope, sir, you



will not think I am trifling with you ; but I would be much obliged to you if you would write a few words on this slate.' And he handed him the slate, with that side up on which the mysterious writing was not. 'I will do any thing you ask,' replied the passenger ; ' but what shall I write?'

" 'A few words are all I want. Suppose you write, 'Steer to the nor'west.' "

"The passenger, evidently puzzled to make out the motive for such a request, complied, however, with a smile. The captain took up the slate and examined it closely ; then, stepping aside so as to conceal the slate from the passenger, he turned it over, and gave it to him again with the other side up.

" 'You say that is your handwriting?' said he.

" 'I need not say so,' rejoined the other, looking at it, ' for you saw me write it.'

" 'And this?' said the captain, turning the slate over.

"The man looked first at one writing, then at the other, quite confounded. At last, 'What is the meaning of this,' said he. 'I only wrote one of these. Who wrote the other?'

" 'That's more than I can tell you, sir. My mate here says you wrote it, sitting at this desk, at noon to-day.'

"The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise ; and the former asked the latter, 'Did you dream that you wrote on this slate?'

" 'No, sir, not that I remember.'

" 'You speak of dreaming,' said the captain of the bark. 'What was this gentleman about at noon to-day?'

" 'Captain,' rejoined the other, 'the whole thing is most mysterious and extraordinary ; and I had intended to speak

to you about it as soon as we got a little quiet. This gentleman' (pointing to the passenger), 'being much exhausted, fell into a heavy sleep, or what seemed such, some time before noon. After an hour or more, he awoke, and said to me, "Captain, we shall be relieved this very day." When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a bark, and that she was coming to our rescue. He described her appearance and rig; and, to our utter astonishment, when your vessel hove in sight she corresponded exactly to his description of her. We had not put much faith in what he said; yet still we hoped there might be something in it, for drowning men, you know, will catch at straws. As it has turned out, I can not doubt that it was all arranged, in some incomprehensible way, by an overruling Providence, so that we might be saved. To Him be all thanks for His goodness to us.'

" 'There is not a doubt,' rejoined the other captain, 'that the writing on the slate, let it come there as it may, saved all your lives. I was steering at the time considerably south of west, and I altered my course to nor'west, and had a look-out a-loft, to see what would come of it. But you say,' he added, turning to the passenger, 'that you did not dream of writing on the slate?'

" No, sir. I have no recollection whatever of doing so. I got the impression that the bark I saw in my dream was coming to rescue us; but *how* that impression came I can not tell. There is another very strange thing about it,' he added. 'Everything here on board seems to me quite familiar; yet I am very sure I never was in your vessel before. It is all a puzzle to me. What did your mate see?'

" Thereupon Mr. Bruce related to them all the circum-


stances above detailed. The conclusion they finally arrived at was, that it was a special interposition of Providence to save them from what seemed a hopeless fate.

“The above narrative was communicated to me by Capt. J. S. Clarke, of the schooner Julia Hallock, who had it directly from Mr. Bruce himself.”

Many such cases might be cited. Even the Apostle Paul, in the twelfth chapter of his Second Letter to the Corinthians, speaks of being “caught up to Paradise, and of hearing unspeakable words which it is not lawful for a man to utter.”

## CHAPTER VII.

### SPIRITISM—OR THE POWER AND INFLUENCE OF THE SPIRITS OVER THE MINDS AND BODIES OF MEN.

S a predicate, I assume that spirit, whether in the flesh or out of the flesh, is of the same essential nature and character. The only difference there can be between man's spirit in the body, and after the body is thrown off, is that in the latter condition, it is free of the shackles and restraints of matter, and no doubt possesses powers and privileges, of which we in the present state can have little conception.

If, then, a spirit in the body can take complete control of the spirit and body of another person, as in mesmerism, why may not a disembodied spirit under certain conditions do the same things. And if a spirit in the body, while the body is sleeping, may withdraw temporarily and appear to another spirit in the body, at a great distance from its own body (of which I gave well authenticated cases in the last chapter), why may not a disembodied spirit in the spirit world, who is free from the restraints of matter, do the same things. It seems entirely reasonable that such should be the case, and among all civilized people in all ages facts can be found to sustain such a proposition.

History, both sacred and profane, as well as tradition, is full of such cases. I will now proceed to enumerate the different kinds of spirits, who have visited men on the earth, giving one or more cases of each.



*First.* God, who is a spirit, visited and conversed with Adam in Eden before his violation of the law and ejection from Paradise. God also appeared to Moses in the burning bush.

*Second.* The spirit of God came down to Jerusalem at the inauguration of the Christian religion on the earth, and took possession of the minds and bodies of the ignorant fishermen whom Christ had selected as his apostles, and gave them power to speak in every language then spoken on the earth, and to perform many other wonders and miracles, sufficient to convince the people, that the man Jesus whom they had murdered was the real Christ — the Savior of mankind.

*Third.* Christ himself, many years after his ascension, appeared to John on the Isle of Patmos, and delivered to him wonderful revelations for the benefit of men which can only be referred to here.

*Fourth.* The devil, who is a spirit, appeared as a serpent to Mother Eve, deceived her by specious reasoning, and caused the fall of the race. The same spirit appeared to Jesus and presented some very plausible and potent temptations, which fortunately for man were successfully resisted by the Savior.

*Fifth.* Angels, who are spirits, have often appeared and communicated with men. Angels notified Abraham and Lot of the approaching doom of Sodom and Gomorrah. An angel, the captain of the hosts of the Lord, appeared and spoke to Joshua just before the fall of Jericho. Angel armies often fought the battles of Israel, and in one night slew the entire Assyrian army of one hundred and eighty-five thousand men. Angels appeared to the prophet Daniel and made to him revelations of vast moment to all the men and nations of earth. An angel appeared to John, the revelator, on the Isle of Patmos, and revealed to him and

through him, the most astounding future events of earth and heaven.

*Sixth.* Demons and evil spirits were on the earth and in possession of the bodies and minds of many people, while Christ was on the earth, and no doubt these evil spirits have kept up, and are yet practicing the same invasions of the rights of men. The devil is called the "Prince of the Power of the Air," and I doubt not that this adversary of man, accompanied by legions of evil spirits, is constantly upon the earth, and in the surrounding air, deceiving, misleading, imposing upon and ruining men and women. The earth is full of his agents and agencies, and we are continually approached, deceived, and misled by the devil and his emissaries, without ever suspecting or knowing the moving cause of our action.

*Seventh.* The Bible informs us of the spirits of good and great men, who once lived on the earth, afterward returning and communicating with men in the flesh. The Prophet Samuel appeared to the Witch of Endor and informed King Saul of his approaching doom, and of Israel's great disaster in the battle yet to be fought with the Philistines. And the spirits of Moses and Elijah, hundreds of years after their physical deaths, appeared to the apostles Peter, James, and John, and were present at the transfiguration of Christ.

*Eighth.* The spirits of the dead have in all ages and in all countries occasionally appeared to those living in the flesh; more especially to those possessed of clairvoyant powers and capable of seeing spirit forms; while the few persons who possess the power of spirit hearing, have heard words and received communications from their spirit friends.

All these things have occurred thousands of times, in different parts of the earth, long prior to the advent of mod-

ern spiritualism, which dates from Rochester, New York, and is little over a quarter of a century old. Among hundreds of reported cases, I select first, one, which occurred in Scotland about one hundred years ago, and which is vouched for by a no less distinguished witness than the great lawyer Lord Thos. Erskine; and is reported by Robert Dale Owen, found on pages 337-338, of his work, entitled "The Debatable Land," and reads as follows, viz:—

" 'I also,' said Lord Erskine, 'believe in the second sight, because I have been its subject. When I was a very young man I had been, for some time, absent from Scotland. On the morning of my arrival in Edinburg, as I was descending the steps of a close on coming out from a bookseller's shop, I met our old family butler. He looked greatly changed, pale, wan, and shadowy as a ghost. "Eh? old boy," said I, "what brings you here?" He replied: "To meet your honor and solicit your interference with my Lord, to recover a sum due to me, which the steward, at the last settlement, did not pay."

" 'Struck by his looks and manner, I bade him follow me to the bookseller's, into whose shop I stepped back; but when I turned round to speak to him, he had vanished.

" 'I remembered that his wife carried on some little trade in the Old Town. I remembered even the house and flat she occupied, which I had often visited in my boyhood. Having made it out, I found the old woman in widow's mourning. Her husband had been dead for some months, and had told her, on his death-bed, that my father's steward had wronged him of some money, and that when Master Tom returned, he would see her righted.

" 'This I promised to do, and shortly after I fulfilled my promise. The impression was indelible; and I am extremely

cautious how I deny the possibility of such supernatural visitings as your Grace has just instanced in your own family.'

"The manner in which the talented lady who relates to us this story sees fit to receive and interpret it, should be, to candid inquirers, a warning lesson.

"Lady Morgan, following the dictates of that persistent skepticism which men and women having a reputation in society are wont to adopt, or to assume; and having settled it probably, in her own mind, that it behooves all who would be deemed enlightened to think, or at least to speak, of a belief in apparitions as a superstition — is content to set down Lord Erskine's narrative as due — these are the exact words she uses — as due only to the 'dog-ears and folds of early impressions, which the strongest minds retain.' To the narrator, however, she ascribes sincerity. She says, 'Either Lord Erskine did, or did not, believe this strange story: if he did, what a strange aberration of intellect! — if he did not, what a stranger aberration from truth! My opinion is that he *did* believe it.'

"What sort of mode to deal with alleged facts is this? A gentleman distinguished in a profession of which the eminent members are the best judges of evidence in the world — a gentleman whom the hearer believes to be truthful — relates what, on a certain day, and in a certain place, both specified, he saw and heard. What he saw was the appearance of one, in life well known to him, who had been some months dead. What he heard from the same source was a statement in regard to matters of which previously he had known nothing whatever, which statement, on after inquiry, he learn to be strictly true; a statement, too, which had occupied and interested the mind of the deceased just before his decease. The natural inference from these facts, if they are



admitted, is that, under certain circumstances which as yet we may be unable to define, those over whom the death-change has passed, still interested in the concerns of earth, may, for a time at least, retain the power of occasional interference in these concerns ; for example in an effort to right an injustice done."

The following case, taken from the early history of Texas, is equally reliable and more remarkable, than the one cited from Lord Erskine. It is a part of the narrative of the supposed killing of Major Willbarger by the Indians near the site of the present city of Austin ; of his terrible sufferings, and the wonderful clairvoyant and spiritual demonstrations in his behalf. A party of surveyors were surprised and attacked by the Indians. Mr. W. was shot and scalped and left for dead on the field by both friends and enemies.

The following extract details the manner of his fall and what afterwards occurred : —

"Noticing that one of the Indians was mounted on Christian's horse, and knowing it to be gentle, determined, as a last resort that he would shoot the Indian off that horse, take the two other loaded guns and make his escape. This Indian would charge up, let drive an arrow, and then retreat. This he did repeatedly. Finally Mr. Willbarger raised his gun and took deliberate aim at his head, and just as the Indian was in the act of retreating, and just as Mr. Willbarger was about to pull the trigger on him, he received a second shot from the Indians who were flanking him from both sides. The ball passed below the under jaw in front of the spinal column, cutting, as he thinks, both jugular veins. This, of course, brought him to the ground.

"Here now, occurs something most mysterious. He avers that while in this condition he was perfectly sensible of what was going on. The Indians came up and sur-

rounded him, screaming and hallooing over their success, and commenced running a knife round his head to take his scalp. This operation, he said, roared louder than a hurricane in the timber; but he said after they had run the knife around and commenced tearing off the scalp, if all the artillery in the world had been discharged at once, or nature rent from pole to pole, it would not have made a greater noise than the tearing of scalp from his head, but that it gave him no pain whatever.

“After they had scalped him, they stripped him of his clothes and left him, screaming and hallooing at a terrible rate. He says he could hear and understand, but was not able to speak or move. After the Indians had left he reasoned with himself thus: ‘Is this death? Those Indians saw how I was, and left me for dead; but surely futurity is not developed yet, as taught in the Holy Writ.’

“The Indians passed entirely out of hearing. From the copious bleeding from the shot in the neck, as well as from the scalping, he recovered from his trance, rose up and sat on the ground. He saw the blood gushing out of the wound in his neck at every pulsation. He viewed himself all over — the shot in his neck, his scalp taken, the wound in his hip, the arrow shots in his legs, and his clothes all gone. He said to himself: ‘Well, I am not dead, only stunned, but I will soon be dead. I can’t stand this bleeding long.’

“At this point he remembered a pool of water in the creek a short distance off. The thought came over him that if he were to go and get in that pool of water it might stop the flow of blood. Arriving at the pool he sunk himself under the water up to his chin, and remained, as he supposed, for the space of one hour, when he became exceedingly chilly and cold. He did not wish to die in the water, as he was satisfied search would be made for him, and if his

body sank into the water, the probability was that it would not be found; so with a powerful effort he succeeded in reaching the dry ground. Here he fell down, completely exhausted from the loss of blood, fell into a sound, comfortable sleep, and slept for sometime.

“When he awoke, he examined the wound in his neck, and found that the flow of blood had almost ceased, and the little that was running had assumed a pale straw color. He was extremely hungry and thirsty, and crawled to the water and satiated his thirst. The thought occurred to him, ‘What shall I do? I am yet alive, and no one here to render any assistance. I believe if I had food and help I might live.’ He then began searching for food, finding a few snails, which he ate with a great deal of relish.

“By this time the green flies had blown in every wound, and the worms filled and worked in them without resistance. It appeared to him as though they would eat him alive. In this condition he remained from noon until night, alternately drinking water and eating snails. Night having come on, no relief having arrived, he concluded to make his way to Mr. Hornby’s, about five miles distant. He started out, and had gone about a quarter of a mile when his strength failed him, and he was compelled to take shelter for the night under a large oak. This was in the month of August; but notwithstanding this, he said he had never before suffered as much from cold as he did then. Morning came, and still no relief. He was now so stiff from cold, and sore from his wounds, that he could not move until the sun rose and thawed him. The darkest forebodings attended him; here he was, wounded in many places, scalped, naked, hungry, and weak, with no living soul near to render aid. It seemed as if immediately death must certainly be his doom. Not one single hope to cheer him! But in the midst of all



his suffering and distress, the eye of Omniscience was watching over him and preparing for delivery. 'He who ruleth in the councils of men, as well as in heaven,' and who watches with tender compassion the sufferings of all his creatures, brought him in a mysterious manner out of all his troubles. Wonderful are thy ways, O, Jehovah!

"The day before Mr. Wilbarger was wounded, his sister died in St. Louis County, Mo. He says the spirit of his sister appeared to him, and told him not to attempt to go into the settlement, for he was not able; that he must remain where he was, and help would be sent before the sun went down. After saying this, she moved in a straight direction toward the settlement. He was much surprised that she did not remain with him until the company came. As she moved off, he called out in piteous accents: 'Margaret, O, Margaret, come back and stay with me until they come!' To this she paid no heed, but continued on her way towards the settlement. Her leaving distressed him very much. He wondered how she ever found him without any person showing her the way. He was very much grieved that she was gone; and seeing the course she had taken towards the settlements, he determined not to obey her, but as soon as the sun should rise a little higher and thaw him more, he would follow on in the course she had gone.

"At this time he says ten thousand times ten thousand objects, of human beings and images never thought of by man, appeared to him, all in the most friendly mood. They confirmed every word his sister had said to him, and told him he must obey her. All this was communicated to him without a word being spoken, and after this they disappeared. They gave him contentment. By this time the sun had warmed him sufficiently so that he could rise up



and walk about a little. He confidently expected relief soon, or, at least, before the sun should set.

“Mrs. Hornsby, the wife of the Hornsby whose house he desired to reach, had a strange dream about him. The men who had fled had gone to Mr. Hornsby’s, and told them that Mr. Wilbarger was dead. The night that he lay under the tree, where his sister appeared to him, Mrs. Hornsby dreamed that he was alive and in a bad condition. She insisted on the company going out that night after him, but they laughed at her. One of the men who had run off that morning and left Mr. Wilbarger, told her that he saw fifty Indians all around him and that it was impossible for him to be alive. She said, ‘I do not care what you saw. I saw him, too, perfectly plain, and he is alive.’

“She retired, went to sleep again, and at the hour of three she arose, having dreamed the same thing over again. This time she was not easily quieted, and declared she had seen him again as plain as she had the first time; and that it was a perfect shame for them to remain there and let a man suffer as he was doing, and urged them to start right *then* after him. But none of them would start before day.

“The good lady sat up the balance of the night. When day came, and the company got ready to start to bury the dead, Mrs. Hornsby got a sheet and gave it to one of the men, saying: ‘Here, take this sheet to bring Mr. Wilbarger home in. You can’t pack him on a horse, for he is not able to ride. Carry him yourselves.’ One of them broke out in a hearty laugh, saying: ‘Mrs. Hornsby, there is no use in bringing him here to bury him.’ ‘Ah,’ said the old lady, ‘he is not dead; you will find him alive.’ To gratify the old lady, they took the sheet.

“When the company arrived on the battle ground, it was

a little trouble to find Mr. Wilbarger, as he had moved. After a short search they discovered an object reposing against an old stump, which they at first supposed was an Indian. They approached him very cautiously. Mr. Wilbarger perceived this and held up his hands, and called to them to bring him some water. One of the men recognized his voice, and cried out: 'Lord, it is Wilbarger.' He, hearing his own name called, said to them: 'Yes, yes, it is me; don't be afraid.'

"They took him and carried him to Mr. Hornsby's. When the old lady saw them coming slowly along she ran to meet them, shouting and clapping her hands. She embraced Mr. Wilbarger, and exclaimed: 'Oh, Wilbarger, I knew you were in this fix; I saw you twice last night, and do you think I could get a single man to go after you until morning? Oh, if I had been a man you would not have staid there all night by yourself, suffering the way you did. They are all cowards.'

"He was well cared for. The worms had eaten out all the bruised flesh from the wounds and the scalp, so that he soon recovered. When the scalp was torn off, the membrane of the skull was also torn off, leaving the skull perfectly bare. The skull having been thus exposed to the hot sun for thirty-six hours, it became as dry as an old bone. The flesh grew over the skull, but never grew to it.

"Mr. Wilbarger lived eleven years after this occurrence, enjoying perfect health. Before he died his skull bone decayed away, leaving the brain exposed to view at every pulsation. The brain could be seen on the fore part, where the decay was most rapid. There was a new skull forming. From this fact many, especially Dr. Anderson, of Georgetown, his attending physician, thought he would have a new skull, and recover from all the effects of his wound; but the

decay running too far back over the spinal marrow finally killed him. His death occurred in the year 1846.

"The deceased was a brother of the author, and we have often heard him relate the story we have told.

"His wife and several children still reside in Bastrop, Bastrop County, thirty-five miles from the city of Austin."

The following extract clipped from the December, 1884, number of that reliable publication the *Phrenological Journal*, is also directly in point: —

"Of late, reports of such appearances have been on the increase, and testimony of the highest character is furnished in their support. One that seems most worthy of credit is related of a little boy who was visiting some friends at a considerable distance from the city where his parents resided. He awoke suddenly in the night and saw his mother, whom he dearly loved, by his bedside. He sprang up and embraced her eagerly, and she carried him out of the room into the hall, where she set him down upon the floor, and there, while caressing him with her 'warm soft hands,' told him to be a good boy, as she was going away and he would never see her again. Then kissing him with deep affection, she broke away from his clasp and disappeared. He aroused the house with his cries for his mamma, and was with much difficulty quieted so that he would return to his bed. The next day a messenger came with the announcement that the child's mother had died in the night, and on comparing the time it was discovered that her death occurred at the very hour when the little boy had seen and talked with his mother. This is a strong case, as it can scarcely be made out that a mere child six years old is the victim of illusions or hallucinations, or of revived impressions. His whole demeanor was that of simple belief in the truth of what he saw."

"Dr. Johnson, John Wesley, President Dwight, Oberlin,



and others of great mental research, had faith in such apparitions. The celebrated Lord Chancellor Brougham gives in the narrative of his life a remarkable instance. With a skeptical friend in Edinburgh, he entered into a covenant that he who died first, should, if possible, make known unto the survivor his experience in the invisible state. Years after, when on the continent in Europe, to his amazement, his former acquaintance suddenly appeared sitting by his side. Before a word was said Brougham fainted away. Soon recovering, he noted the day and hour when the spectre appeared. Many months after, the news arrived in the Scottish capital of his friend's death in India, at the very time entered in his record.

There have been thousands of death-bed scenes where, the spirit of the dying person, as it was breaking away from the clogs and fetters of matter, and the glories of the unseen world began to open upon it, has recognized the spirits of its departed friends long gone before, but now returned to the death scene to escort the spirit of the dying friend to its spirit home. Nothing is more common than evidences of this kind, and all observing persons have noted them. In fact it is a common belief of the Christian world, and of most well informed persons, that the spirits of all human beings are met at physical death by angels and spirit friends and escorted to their spirit homes.

The following cases, cited from an article in the *Phrenological Journal* by John Waugh, are in point: —

“The distinguished Hannah More stretched forth her hands and called by name a beloved sister, long deceased.

“A family lost two daughters in few months. The younger, named Anna, when spending her last moments in talking about her teachers and friends, suddenly looked up with joy and surprise, and cried out, ‘Clara! Clara! Clara!’ and



in a few moments in silence, in which she seemed to behold her sister, breathed her last. A pious gentleman, who lost a younger brother, in his expiring hour raised his eyes to the ceiling as if seeing some remarkable object, and then said 'How beautiful you are.' Then stretching out his arms, said, 'Come, and take me!' We give another case still more remarkable. Russell C——, an active business man and a Christian, was killed in a railway disaster. His aged mother, living in another State, was in such a dying state that it was deemed best not to inform her of the sad fate of her son. As the time of her departure drew near, while in the perfect use of her faculties on all subjects, she exclaimed, to the surprise of all, 'Russell is here!' 'Why, no, he is not,' said the daughter. 'But he is,' she persisted, and expressed her unbounded joy in beholding him.

It is also believed by most persons well informed on this subject that every human being is protected by guardian angels, who are generally spirits from the earth. That these spirit friends watch over us continually and relieve us from many traps and stratagems set for us by the devil and his emissaries, they also influence us in the direction of truth and right and good actions; and are constantly aiding us in all reforms, intended for the good of men.

Socrates, who reasoned and taught as no man ever did without the aid of God's revealed will, always claimed that he was controlled and directed by a demon or spirit. A. J. Davis, who, for an uneducated man, has written the most wonderful books that have appeared in the world, and has thrown more light upon benighted humanity, than any other writer outside of the inspired men of God, claims to have often spoken and written under spirit control. All thinking persons, and especially reformers, working for the good of society, no doubt receive more or less of impres-

sions from good spirits, including of course, the Spirit of God. And that human beings are often protected from calamities, troubles and even death, by impressions received from the spirit world, and made by spirit friends, or guardian angels, I believe to be true, and the opinion is sustained by many facts. I will give in this connection one circumstance, which is historical, and can not be questioned. I refer to the saving of the life of Senator Linn, of Missouri, which occurred in Washington City, in the year 1840, and the facts are given by Mr. Owen on pages 453, 454, 455, and 456, of his book entitled "Footfalls on the Boundary of Another World," as follows viz.:—

**"HOW SENATOR LINN'S LIFE WAS SAVED.**

"Those who were familiar with the political history of our country twenty years ago remember well Dr. Linn, of Missouri. Distinguished for talents and professional ability, but yet more for the excellence of his heart, he received by a distinction as rare as it was honorable, the unanimous vote of the Legislature for the office of Senator of the United States.

"In discharge of his Congressional duties, he was residing with his family in Washington, during the spring and summer of 1840, the last year of Mr. Van Buren's administration.

"One day during the month of May of that year, Dr. and Mrs. Linn received an invitation to a large and formal dinner party, given by a public functionary, and to which the most prominent members of the Administration party, including the President himself and our present Chief Magistrate, Mr. Buchanan, were invited guests. Dr. Linn was very anxious to be present; but, when the day came, finding himself suffering from an attack of indigestion, he

begged his wife to bear his apology in person, and make one of the dinner party, leaving him at home. To this she somewhat reluctantly consented. She was accompanied to the door of their host by a friend, General Jones, who promised to return and remain with Dr. Linn during the evening.

“At table Mrs. Linn sat next to General Macomb, who had conducted her to dinner; and immediately opposite to her sat Silas Wright, Senator from New York, the most intimate friend of her husband, and a man by whose death, shortly after, the country sustained an irreparable loss.

“Even during the early part of the dinner, Mrs. Linn felt very uneasy about her husband. She tried to reason herself out of this, as she knew that his indisposition was not at all serious; but in vain. She mentioned her uneasiness to General Macomb; but he reminded her of what she herself had previously told him, — that General Jones had promised to remain with Dr. Linn, and that, in the very unlikely contingency of any sudden illness, he would be sure to apprise her of it. Notwithstanding these representations, as dinner drew toward a close this unaccountable uneasiness increased to such an uncontrollable impulse to return home, that, as she expressed it to me, she felt that she *could* not sit there a moment longer. Her sudden pallor was noticed by Senator Wright, and excited his alarm. ‘I am sure you are ill, Mrs. Linn,’ he said: ‘what is the matter?’ She replied that she was quite well, but that she *must* return to her husband. Mr. Wright sought, as General Macomb had done, to calm her fears; but she replied to him, ‘If you wish to do me a favor for which I shall be grateful while I live, make some excuse to our host, so that we can leave the table.’ Seeing her so greatly excited, he complied with her request, though they were then but serving the dessert; and he and Mrs. Wright accompanied Mrs. Linn home.



“As they were taking leave of her at the door of her lodgings, Senator Wright said, ‘I shall call to-morrow morning, and have a good laugh with the doctor and yourself over your panic apprehensions.’

“As Mrs. Linn passed hastily upstairs, she met the landlady. ‘How is Dr. Linn?’ she anxiously asked. ‘Very well, I believe,’ was the reply; he took a bath more than an hour ago, and I dare say is sound asleep by this time. General Jones said he was doing extremely well.’

“‘The General is with him, is he not?’

“‘I believe not. I think I saw him pass out about half an hour ago.’

“In a measure reassured, Mrs. Linn hastened to her husband’s bed-chamber, the door of which was closed. As she opened it, a dense smoke burst upon her, in such stifling quantity that she staggered and fell on the threshold. Recovering herself after a few seconds, she rushed into the room. The bolster was on fire, and the feathers burned with a bright glow and a suffocating odor. She threw herself upon the bed; but the fire, half smothered till that moment, was fanned by the draught from the open door, and kindling into sudden flame, caught her light dress, which was in a blaze on the instant. At the same moment her eye fell on the large bath-tub that had been used by her husband. She sprang into it, extinguishing her burning dress; then, returning to the bed, she caught up the pillow and a sheet, that was on fire, scorching her arms in so doing, and plunged both into the water. Finally, exerting her utmost strength, she drew from the bed her insensible husband. It was then only that she called to the people of the house for aid.

“Dr. Sewell was instantly summoned. But it was full half an hour before the sufferer gave any signs whatever of returning animation. He did not leave his bed for nearly a



week; and it was three months before he entirely recovered from the effects of this accident.

“‘How fortunate it was,’ said Dr. Sewell to Mrs. Linn, ‘that you arrived at the very moment you did! Five minutes more — nay, three minutes, — and in all human probability, you would have never seen your husband alive again.’

“Mr. Wright called, as he promised, the next morning. ‘Well, Mrs. Linn,’ said he smiling, ‘you have found out by this time how foolish that strange presentiment of yours was.’

“‘Come up stairs,’ she replied. And she led him to his friend, scarcely yet able to speak; and then she showed him the remains of the half-consumed bolster and partially burned bed linen.

“Whether the sight changed his opinion on the subject of presentiments I can not tell; but he turned pale as a corpse (Mrs. Linn said), and did not utter a word.

“I had all the above particulars from Mrs. Linn herself, together with the permission to publish them in illustration of the subject I am treating, attested by dates and names.

“There is one point in connection with the above narrative which is worthy of special examination. In case we admit that Mrs. Linn’s irresistible impulse to leave the dinner-table was a spiritual impression, the question remains, was it a warning of evil then existing, or was it a presentiment of evil that was still to arise? In other words, was it in its character only clairvoyant, or was it in its nature clearly prophetic?

“The impression was distinctly produced on Mrs. Linn’s mind, as that lady told me, at least half an hour before it became so urgent as to compel her to leave the entertainment. When she did leave, as the carriages were not or-

dered till eleven o'clock, and no hackney-coach was at hand, she and Mr. and Mrs. Wright, as she further stated to me, returned on foot. The distance being a mile and a half, they were fully half an hour in walking it. It follows that Mrs. Linn was impressed to return home more than an hour before she opened the door of the bed-room.

"Now, it is highly improbable that the fire should have caught, or that any thing should have happened likely to lead to it, in the bed-room as much as an hour, or even half an hour, before Mrs. Linn's arrival.

But some one is ready to ask why is it you have nothing to say about spirit-rappings, table-tippings, and the other physical phenomena of modern spiritualism? To the mind of the writer, these physical phenomena are the least interesting of all the facts connected with this great subject. They are the merest outermost rippings of the silently surging waves of the great ocean of the spirit world lying all around and about us.

But to the doubting thousands of earth, the material superficial thinkers of this world, which embraces a majority of mankind, these physical phenomena are the most interesting features of the subject, because all that arrests their attention. And in the providence of God these phenomena were, no doubt, sent or allowed for this very purpose. Between an ignorant and bigoted theology, and an arrogant and crushing scientific materialism, almost every thing spiritual has been driven from the creeds of the churches, and the domain of thought for hundreds of years past. Like a terrapin which draws its head within its shell, on the approach of observers, the human mind under the whip of intolerant orthodoxy has been kept within its earthly shell, and not allowed to enjoy the health-giving light of nature and of revelation. It has been blindly taught to trust in some

mysterious redemption, and to fear eternal punishment following immediately after physical death. Under this tremendous cross-pressure of intolerant orthodoxy on the one hand, and arrogant scientific materialism on the other, the grand fact that man is a spirit, has been almost crushed out of the human mind. The real man is a spirit, shackled only by matter, and soon to be loosed by physical death, into the beautiful spirit world, just as the butterfly leaves its chrysalis and enters upon a higher and happier state of existence. Hence the necessity of the spirit manifestations of the last quarter of a century. They were necessary to arrest the material minds of men, and call them back to the fact that they are spirits, with only a thin veil between them and the glorious spirit world, where the innumerable host of those who have gone before are ever waiting to welcome their coming friends from earth as they rapidly pass up Nature's grand pathway of progress from a lower to a higher state. As we pass on to the gateway of the grave, in the name of God and of reason we demand all the light we can get, both from nature and revelation; and that the human mind be not forever fettered by priest-craft and materialism.

In the course of human events, and in the providence of God, the time has arrived when the mental and religious despotism, which brooded over the human mind through the dark ages, and of which in spiritual matters Protestantism failed to relieve it, should be stricken down and the human mind restored to full liberty in spiritual as well as temporal matters. In the accomplishment of this grand emancipation of the human spirit, I believe the spiritual phenomena of the last quarter of a century, to have been one of the great agencies.

In the great battle now being fought upon the intellectual and religious theater of earth, between materialistic



infidelity, and the immortality of the human spirit, no *data* will prove more useful, more satisfactory, and more effective to the masses of men than these same spiritual phenomena. Among sensible people who are honest, the existence of the phenomena as facts is no longer denied. Those who denounce all these manifestations as frauds, are either ignorant, prejudiced, or insincere. Frauds there have been and many of them. But what system or subject-matter was ever before men, in the name of which, frauds were not perpetrated. Even God's holy religion has not escaped; and the grandest and the most destructive frauds of earth are existing to-day in the name of religion.

The allegation of fraud is a most pitiful begging of the question. The circulation of counterfeit money is only evidence that the genuine exists. I, therefore, take it for granted that all honest and intelligent people admit the existence of these spiritual phenomena, and that the only question for honest inquirers, is the source and cause of these most wonderful effects. That they emanate from intelligent sources it seems to me can not be questioned.

The idea of the scientist that it is some unknown force of nature, after the order of electricity or magnetism, is the merest bosh. This idea is akin to that other supreme folly of the materialist that the animal life is all there is of man, and that when the body dies the mind goes out like a candle. No doubt electricity and magnetism are the mediums through which are conveyed these wonderful communications and responses; but the responses themselves come from intelligent sources, and nobody has yet heard of a case in which electricity made an intellectual effort. These communications unquestionably come from spirit sources. They emanate either from spirits in the flesh, or from spirits beyond the veil. It has been held by many that the revelations of



seances can be accounted for by mind-reading. That the mind of the medium enters the mind of the inquirer and gets the information there. No doubt this has often been done. But when the medium gives information unknown to the inquirer, which afterwards proves to be true, how then? Every honest investigator knows that there are many things conveyed through mediums which mind-reading will not account for; and we are forced to the conclusion that many of these communications actually come from the spirit world. Intelligent ministers of the Gospel have long since arrived at this conclusion, but nearly all of them charge that the communications are the works of demons deceiving and misleading the people. This I am willing to admit is to a large extent true. I believe that the devil and his demon angels are on and around the earth continually, that they are constantly deceiving, misleading, entrapping, dominating, and enslaving the minds, hearts, and bodies of men and women.

That as in the days of Christ, so in this age and every age, demons have taken possession of the bodies and minds of men and women. Hundreds of murders and other crimes are committed by men, in which no human motive can ever be discerned. Many of these crimes are the works of demons. With this alarming control of the world by evil spirits, both in and out of the flesh, what would be more to be apprehended, than that evil spirits being invisible to men should present themselves to mediums, under the guise of departed friends of the enquirer, and make false and deceptive communications. For this reason I hold that every possible precaution should be taken at seances, and every test that the intellect can devise should be used, as to the character of the communications and the source whence they emanate. Such tests have often been made by men of the first order of intellect and of unquestioned honesty, and

with the most satisfactory results. Many communications have been received by their friends on the earth, from good and honest spirits in the spirit world. Among thousands of cases reported equally satisfactory, I will give a few sample cases reported by an author of world-wide reputation. I refer to that able and honest investigator Robert Dale Owen, who reports no case in which the facts are not well authenticated. On pages 409-414 of "Foot-falls on the Boundary of Another World," will be found the following detailed account of the death of an English captain of dragoons in India and his appearance to his wife in England the same evening: —

"THE FOURTEENTH OF NOVEMBER.

"In the month of September, 1857, Captain G—— W——, of the 6th (Inniskilling) Dragoons, went out to India to join his regiment.

"His wife remained in England, residing at Cambridge. On the night between the 14th and 15th of November, 1857, toward morning, she dreamed that she saw her husband, looking anxious and ill, — upon which she immediately awoke, much agitated. It was bright moonlight; and, looking up, she perceived the same figure standing by her bedside. He appeared in his uniform, the hands pressed across the breast, the hair disheveled, the face very pale. His large dark eyes were fixed full upon her; their expression was that of great excitement, and there was a peculiar contraction of the mouth, habitual to him when agitated. She saw him, even to each minute particular of his dress, as distinctly as she had ever done in her life; and she remembers to have noticed between his hands the white of the shirt bosom, unstained, however, with blood. The figure seemed to bend forward, as if in pain, and to make an effort to

speak; but there was no sound. It remained visible, the wife thinks, as long as a minute, and then disappeared.

“Her first idea was to ascertain if she was actually awake. She rubbed her eyes with the sheet, and felt that the touch was real. Her little nephew was in bed with her; she bent over the sleeping child and listened to its breathing; the sound was distinct; and she became convinced that what she had seen was no dream. It need hardly be added that she did not again go to sleep that night.

“Next morning she related all this to her mother, expressing her conviction, though she had noticed no marks of blood on his dress, that Captain W—— was either killed or grievously wounded. So fully impressed was she with the reality of that apparition that she thenceforth refused all invitations. A young friend urged her, soon afterward, to go with her to a fashionable concert, reminding her that she had received from Malta, sent by her husband, a handsome dress-cloak which she had never yet worn. But she positively declined, declaring that, uncertain as she was whether she was not already a widow, she would never enter a place of amusement until she had letters from her husband (if, indeed, he still lived) of later date than the 14th of November.

“It was on a Tuesday in the month of December, 1857, that the telegram regarding the actual fate of Captain W—— was published in London. It was to the effect that he was killed before Lucknow on the *fifteenth* of November.

“This news, given in the morning paper, attracted the attention of Mr. Wilkinson, a London solicitor, who had in charge Captain W——’s affairs. When at a later period this gentleman met the widow, she informed him that she had been quite prepared for the melancholy news, but that she felt sure her husband could not have been killed on the 15th



of November, inasmuch as it was during the night between the 14th and 15th that he appeared to herself.

“The certificate from the War Office, however, which it became Mr. Wilkinson’s duty to obtain, confirmed the date given in the telegram, its tenor being as follows:—

“No.  $\frac{9597}{1}$

WAR OFFICE,  
30th January, 1858.

“These are to certify that it appears, by the records in this office, that Captain G—— W——, of the 6th Dragoon Guards, was killed in action on the 15th November, 1857.

(Signed)

B. HAWKES.’

“While Mr. Wilkinson’s mind remained in uncertainty as to the exact date, a remarkable incident occurred, which seemed to cast further suspicion on the accuracy of the telegram and of the certificate. That gentleman was visiting a friend, whose lady has all her life had perception of apparitions, while her husband is what is usually called an impressible medium; facts which are known, however, only to their intimate friends. Though personally acquainted with them, I am not at liberty to give their names. Let us call them Mr. and Mrs. N——.

“Mr. Wilkinson related to them, as a wonderful circumstance, the vision of the captain’s widow in connection with his death, and described the figure as it had appeared to her. Mrs. N——, turning to her husband, instantly said, ‘That must be the very person I saw, the evening we were talking of India, and you drew an elephant, with a howdah on his back. Mr. Wilkinson has described his exact position and appearance; the uniform of a British officer, his hands pressed across his breast, his form bent forward as if in pain. The figure,’ she added to Mr. W., ‘appeared just behind my husband, and seemed looking over his left shoulder.’



“ ‘Did you attempt to obtain any communication from him!’ Mr. Wilkinson asked.

“ ‘Yes; we procured one through the medium of my husband.’

“ ‘Do you remember its purport?’

“ ‘It was to the effect that he had been killed in India that afternoon, by a wound in the breast; and adding, as I distinctly remember, “That thing I used to go about in is not buried yet.” I particularly marked the expression.’

“ ‘When did this happen?’

“ ‘About nine o’clock in the evening, several weeks ago; but I do not recollect the exact date.’

“ ‘Can you not call to mind something that might enable you to fix the precise day?’

“ ‘Mrs. N—— reflected. ‘I remember nothing,’ she said, at last, ‘except that while my husband was drawing, and I was talking to a lady friend who had called to see us, we were interrupted by a servant bringing in a bill for some German vinegar, and that, as I recommended it as being superior to English, we had a bottle brought in for inspection.’

“ ‘Did you pay the bill at the time?’

“ ‘Yes; I sent out the money by the servant.’

“ ‘Was the bill receipted?’

“ ‘I think so; but I have it upstairs, and can soon ascertain.’

“ ‘Mrs. N—— produced the bill. Its receipt bore date the *fourteenth* of November!

“ ‘This confirmation of the widow’s conviction as to the day of her husband’s death produced so much impression on Mr. Wilkinson, that he called at the office of Messrs. Cox & Greenwood, the army agents, to ascertain if there was no mistake in the certificate. But nothing there appeared to

confirm any surmise of inaccuracy. Captain W——'s death was mentioned in two separate dispatches of Sir Colin Campbell; and in both the date corresponded with that given in the telegram.

“So matters rested, until, in the month of March, 1858, the family of Captain W—— received from Captain G—— C——, then of the Military Train, a letter dated near Lucknow, on the 19th December, 1857. This letter informed them that Captain W—— had been killed before Lucknow, while gallantly leading on the squadron, not on the 15th of November, as reported in Sir Colin Campbell's dispatches, but on the *fourteenth, in the afternoon*. Captain C—— was riding close by his side at the time he saw him fall. He was struck by a fragment of shell in the breast, and never spoke after he was hit. He was buried at the Dilkoosha; and on a wooden cross erected by his friend, Lieutenant R——, of the 9th Lancers, at the head of his grave, are cut the initials G. W. and the date of his death, the 14th of November, 1857.

“The war office finally made the correction as to the date of death, but not until more than a year after the event occurred. Mr. Wilkinson, having occasion to apply for an additional copy of the certificate in April, 1859, found it in exactly the same words as that which I have given, only that the 14th of November had been substituted for the 15th.

“This extraordinary narrative was obtained by me directly from the parties themselves. The widow of Captain W—— kindly consented to examine and correct the manuscript, and allowed me to inspect a copy of Captain C——'s letter, giving the particulars of her husband's death. To Mr. Wilkinson, also, the manuscript was submitted, and he as-

sented to its accuracy so far as he is concerned. That portion which relates to Mrs. N—— I had from that lady herself. I have neglected no precaution, therefore, to obtain for it the warrant of authenticity.

“It is, perhaps, the only example on record where the appearance of what is usually termed a ghost proved the means of correcting an erroneous date in the dispatches of a commander-in-chief, and of detecting an inaccuracy in the certificate of a war office.

“It is especially valuable, too, as furnishing an example of a double apparition. Nor can it be alleged (even if the allegation had weight) that the recital of one lady caused the apparition of the same figure to the other. Mrs. W—— was at that time in Cambridge, and Mrs. N—— in London; and it was not till weeks after the occurrence that either knew what the other had seen.

“Those who would explain the whole on the principle of chance coincidence have a treble event to take into account: the apparition to Mrs. N——, that to Mrs. W——, and the actual time of Captain W——’s death; each tallying exactly with the other.

“Examples of apparitions at the moment of death might be multiplied without number. Many persons — especially in Germany — who believe in no other species of apparition, admit this. *Anzeigen* is the German term employed to designate such an intimation from the newly dead.”

I will, also, in this connection copy the following interesting satisfactory and well authenticated facts from pages 287–294 of Mr. Owens’ book entitled, “The Debatable Land:” —

“In the year 1853 there lived, in the town of R——, Massachusetts, a family of the utmost respectability and in

easy circumstances, whose name, though known to me, I am not at liberty here to give. Let us call them Mr. and Mrs. L——.

“Mrs. L—— appears to have been one of a class of which I have already spoken as resembling Reichenbach’s ‘sensitives,’ if not identical with them: a class which has furnished what are called ‘mediums,’ and what might appropriately be called ‘spiritual sensitives.’ She shared many of the peculiarities of that class; peculiarities which, in her case, as in many others, seem to have been hereditary.

“Her grandmother, one morning, preparing to go out walking and turning round to leave her bed-chamber, suddenly perceived, standing before her, the exact counterpart of herself. At first she imaged it to be an impression from some mirror; but, having ascertained that it was not so and seeing the appearance gradually vanish, she became very much alarmed; the popular idea occurring to her that to see one’s *double*, or *wraith* as the Scotch term it, portended death. She immediately sent for the preacher whose church she frequented, the Rev. Mr. Eaton, and consulted him on the subject. He inquired whether it was before or after mid-day that she had seen the apparition; and, learning that it was early in the forenoon, he assured her (whether from sincere conviction or merely to allay the extreme excitement in which he found her), that the augury was of long life, not of approaching dissolution. As it chanced, she lived after that to a good, old age.

“Mrs. L——’s mother, Mrs. F——, was accompanied by knocking and other sounds in a house in Pearl Street, Boston, at intervals as long as she resided there; namely, through a period of twelve years. Sometimes these sounds were audible to herself only; sometimes also to the other



inmates of the house. Finally, they annoyed her husband so much, that he changed their residence.

“Mrs. L—— herself, when about ten years of age (in the year 1830), had been witness to one of those phenomena that are never forgotten and produce a great influence on the opinions and feelings of a lifetime.

“There was, at that time, residing in her mother’s house, in the last stage of hopeless decline, a lady, named Mrs. Marshall, to whom Mrs. F——, from benevolent motives, had offered a temporary home.

“Cecilia—that is Mrs. L——’s name—had been sitting up one evening a little later than usual, and, childlike, had lain down on the parlor sofa and dropped to sleep.

“Awaking, after a time, she supposed it must be late; for the fire had burned low and the room was vacant. As she attempted to rise, she suddenly became aware that the figure of Mrs. Marshall, robed in white, was bending over her. ‘Oh, Mrs. Marshall,’ she exclaimed, ‘why did you come down for me? You will be sure to take cold.’ The figure smiled, made no reply, but, moving toward the door, signed to Cecilia to follow. She did so in considerable trepidation, which was increased when she perceived what she still believed to be the lady herself pass up the stairs backward, with a slow, gliding motion, to the door of her bed-room. the child followed; and, as she reached the landing of the stairs, she saw the figure, without turning the lock or opening the door, pass, as it were, through the material substance into the room and thus disappear from her sight.

“Her screams brought her mother who, coming out of Mrs. Marshall’s room, asked her what was the matter. ‘Oh, mamma, mamma,’ exclaimed the terrified child, ‘was that a ghost?’

“The mother chid her at first, for nursing silly fancies ; but when Cecilia related to her circumstantially what she had witnessed, Mrs. F—— shuddered. Well she might ! Not half an hour before she had assisted at the death-bed of Mrs. Marshall !

“It was remembered, too, that a few minutes before she expired, that lady, with whom Cecilia was a great favorite, had spoken in affectionate terms of the child and had expressed an earnest desire to see her. But Mrs. F——, fearing the effect of such a scene on one so young, had refrained from calling her daughter.

“Did the earnest longing mature into action when the earthclog was cast off ? Was the dying wish gratified, notwithstanding the mother’s precautions ?

“Later in her youth Cecilia, to her mother’s great alarm, had from time to time walked in her sleep. This somnambulism was strictly spontaneous, no mesmeric experiments of any kind having ever been allowed in the family. It did not result in any accident ; but, on several occasions, while unconscious and with her eyes closed, she aided her mother, as expertly as if awake, in the household duties.

“She had another peculiarity. In the early part of the night her sleep was usually profound ; but occasionally, toward morning, in a state between sleeping and waking, she had visions of the night which, though they were undoubtedly but a phase of dreaming, she discovered, by repeated experience, to be often of a clairvoyant or prophetic character ; sometimes informing her of death or illness. These intimations of the distant or the future so frequently corresponded to the truth that, when they prognosticated misfortune, Mrs. L—— hesitated, on awaking, to communicate them.

“Such a dream, or vision, she had one night in the early

part of the month November, 1853. A sister, Esther, recently married, had gone out, with her husband, to California, some weeks before; and they had been expecting, ere long, news of her arrival. This sister seemed to approach the bedside, and said to her: 'Cecilia, come with me to California.' Mrs. L——, in her dream objected that she could not leave her husband and children, to undertake a journey so long and tedious.

" 'We shall soon be there,' said Esther, 'and you shall return before morning.'

"In her dream the proposed excursion did not seem to her an impossibility: so she rose from bed and giving her hand to her sister, she thought they ascended together and floated over a vast space; then descended near a dwelling of humble and rude appearance, very different from any which she could have imagined her sister to occupy in the new country to which, in search of fortune, she and her husband emigrated. The sisters entered, and Cecilia recognized her brother-in-law, sad and in mourning garb. Esther then led her into a room in the center of which stood an open coffin, and pointed to the body it contained. It was Esther's own body, pale with the hue of death. Mrs. L—— gazed in mute astonishment, first at the corpse before her, then at the form, apparently bright with life and intelligence, which had conducted her thither. To her look of inquiry and wonder the living appearance replied, 'Yes, sister, that body was mine; but disease assailed it. I was taken with cholera and I passed to another world. I desired to show you this, that you might be prepared for the news that will soon reach you.'

"After a time Mrs. L—— seemed to herself to rise again into the air, again to traverse a great space, and finally to re-enter her bed-chamber. By and by she awoke, with this

dream so vividly stamped on her mind, that it required some time to satisfy her that she had not made an actual journey.

“ ‘I have had *such* a dream!’ she exclaimed to her husband. But his discouraging ‘What, Cecilia, at your foolish dreams again?’ closed her lips, and she passed the matter off without further explanation, either to him or to any other member of the family.

“ It so happened that, the evening of the same day, Mrs. L—— sat down to a quiet family game of whist. Her husband and a younger sister, Anne, were of the party. In the course of the game Mrs. L—— handed the cards to her sister, whose turn it was to deal. Suddenly she saw Anne’s arm assume a rapid rotary motion, and the cards flew in all directions. Turning to chide her for what she thought a foolish jest, she observed a peculiar expression spread over her face; the look was grave, earnest, thoughtful; and the eyes were fixed, as with affectionate anxiety, on Cecilia’s face.

“ Very much alarmed, the latter cried out, ‘Oh, Anne, what is the matter? why do you look so?’

“ ‘Call me not Anne,’ was the reply; ‘I am Esther.’

“ ‘Anne!’

“ ‘I tell you it is Esther who speaks to you, not Anne.’

“ Mrs. L——, excessively terrified, turned to her husband, crying out, ‘Her mind is gone! she is mad! Oh that such a misfortune should ever have fallen on our family!’

“ ‘Your dream, Cecilia! Your dream of last night! Have you forgotten whither I took you and what you saw?’ said Anne, solemnly.

“ The shock was too much for Mrs L——. She fainted.

“ When, by the use of the usual restoratives, she had recovered, she found her sister still in the same trance-like state, and still impersonating Esther. This continued for



nearly four hours. At the end of that time Anne suddenly rubbed her eyes, stretched her limbs, as if awakening, and asked in her natural voice, 'Have I been asleep? What is the matter? What has happened?'

"Some four weeks afterward the California mail brought a letter from Esther's husband, informing the family of his wife's sudden death, by cholera, on the very day preceding the night of Mrs. L——'s dream.

"When, about six months later, the brother-in-law, having returned to Massachusetts, heard from Mrs. L—— the description of the rude dwelling to which, in her dream, she had seemed to be conveyed, he admitted that it corresponded, accurately and minutely, to that of the house in which his wife actually died.

"The above incidents were related to me by Mrs. L—— herself, with permission to publish them, suppressing only the family name.

"That lady also stated to me that, at the time referred to, the modern spiritual manifestations were unknown in the town of R——, except by some vague rumors of knockings said to have been heard in Rochester, and which Mrs. L——'s family had always treated as a matter too absurd to be seriously noticed. It need hardly be added that they had never sought or witnessed rapping or table-moving or trance-speaking or automatic writing, or any similar phenomena, now so common in this and other countries.

"It was, therefore, with mingled feelings of grief and astonishment that they observed, in Anne, a repetition on several subsequent occasions of the same manifestation which had startled them during the rubber at whist.

"The next time that her sister's fixed gaze and changed manner indicated the recurrence of this abnormal condition, Mrs. L—— asked, 'Is this Esther again?'

“ ‘Not so, my daughter,’ was the reply. ‘It is not your sister but another friend who desires to address you.’ ”

“ ‘What friend?’ ”

“ ‘John Murray.’ ”

“ This was the name of an aged preacher under whom Mrs. L——’s mother had sat in the early part of her life, and who had died many years before, never personally known to Mrs. L—— ”

“ After this, the impersonation, by Anne, of the Rev. Mr. Murray was of frequent occurrence. On such occasions she usually addressed those present in the grave and measured tones that are wont to characterize a pulpit discourse. The subjects were always religious, and the spirit in which they were treated was elevated and often eloquent far beyond the natural powers of the speaker. ”

“ Nor was this all. Mrs. L—— herself, at first very much to her dissatisfaction, became influenced to write by impressional dictation. Long she resisted, additionally urged to opposition by the great repugnance of her husband and of her friends, who regarded, almost with horror, this sudden invasion of the household circle. ‘It must be some of these terrible spiritual extravagances that are going about,’ they used to say, in a tone very similar to that which nervous people deplore the approach of a deadly epidemic. ”

“ After a time, however, when it was observed that these communications were pure and reverent in character, inculcating the highest principles of religion and morality, and that no further abnormalities succeeded, Mr. L—— and many of their friends became reconciled to the intrusion; and finally listened, with interest and pleasure, to the lessons, oral and written, which were thus mysteriously conveyed to them. ”

“In the above remarkable narrative I invite attention to the evidence, therein incidentally presenting itself, of *identity*. We may believe confidently in the spiritual origin of a message or of a lesson, and yet may be justified — we *are* sometimes fully justified — in doubting the identity of the spirit purporting to communicate.

“But what are we to make of Anne’s exclamation: ‘Your dream, Cecilia! Your dream of last night! Have you forgotten whither I took you and what you saw?’

“Not a single particular of that dream had been related by Mrs. L—— to Anne or to any one else. No wonder she fainted! No wonder she felt certain — as she told me she did — that it was Esther herself, and no other, who inspired the words. To what other credible source can we refer them? The hypothesis of chance coincidence is utterly untenable. As little can we suppose reflection by thought-reading: to say nothing of the incredibility of a simulated four-hour trance.

“Of apparitions to relatives and dear friends at or near the time of death I have elsewhere furnished authentic examples. This is more common than any other class of apparition. Numerous examples occur in German works, and the Germans have a special term (*anzeigen*) to designate such an appearance.’

The case last cited I regard as one of the most remarkable and important ever reported, because it establishes three wonderful proportions as follows, viz.: —

1st. It shows that disembodied spirits can return and communicate with their friends in the flesh. There were no devices or deception about this case. All the facts clearly show that immediately after death, the spirit reported the fact to her relations, and even caused her sister, in the spirit to view her dead body.

2d. It shows that there are persons so constituted that in profound sleep of the body and soul, the spirit may temporarily leave the body and go a great distance to confer with other spirits or view other scenes. In this case, that the lady left her sleeping body in Massachusetts, crossed the continent with the spirit of her dead sister, and actually looked upon her dead body, was afterward proven by the testimony of the husband of deceased, that her description of the locality and the house in which the corpse lay, was exactly correct.

That the spirit may temporarily absent itself from the body is sanctioned by Revelation, at least so far as the Apostle Paul is concerned, who speaks in his writings of sometimes being absent from the body.

The third proposition established is that the disembodied spirit can not only return, but in some cases may take possession of the body of a living person, crowd out its spirit temporarily, and completely control the body even to its vocal machinery, by talking to friends in the flesh. In this case the returned spirit took possession of the body of her sister Anne and in audible language reminded the other sister of her dream or rather of her vision and trip to California.

In this connection, and as bearing directly on the last proposition, I give the following remarkable case from the pen of Mrs. Helen Wilmans, editress of the *Woman's World*. The facts seem to be well authenticated and are very wonderful: —

“A STRANGE CASE.

“At Kansas City I was met by a friend who took me to spend the day with some friends of hers, and I must say I never passed the hours more pleasantly than while in the hospitable house of Mr. and Mrs. A. B. Roff. They are people of great intelligence and evident integrity. It was from them I learned the particulars of the event I am about to relate. The event is not new to the public, accounts of it



having found their way to the press through various sources, and finally the whole matter was examined into and its truth corroborated by some of the most distinguished men in the Union, who published a pamphlet giving the complete narrative.

“Mr. and Mrs. Roff had a daughter born in 1847 who died of catalepsy in 1865. They lived in various places, and finally located at Watseka, Illinois.

“In the same town, but not at all related to them, lived Thomas J. Vennum and wife, and daughter Lurancy. This daughter was born in 1864. She was a bright, healthy and active girl, until the 11th of July, in 1877, when she complained to her mother of feeling queer, and placing her hand to her left breast, she immediately went into what seemed like a fit, falling heavily on the floor, lying apparently dead, every muscle becoming suddenly rigid. Thus she lay five hours. On returning to consciousness she said she felt “strange.” The remainder of the night she rested well. The next day the rigid state returned, and passing beyond the rigidity, her mind took cognizance of two states of being at the same time. Lying as if dead, she spoke freely, telling the family what persons and spirits she could see, describing them and calling some of them by name. Among those mentioned were her sister and brother, for she exclaimed ‘Oh, mother! can’t you see little Laura and Bertie? They are so beautiful!’ etc. Bertie died when Lurancy was but three years old.

“She had many of these trances, describing heaven and the spirits, or the angels as she called them. Sometime in September she became free from them and seemed to the family to be quite well again.

“On the 27th day of November, 1877, she was attacked with a most violent pain in her stomach, some five or six times a day; for two weeks she had the most excruciating

pains. In these painful paroxysms she would double herself back until her head and feet actually touched. At the end of two weeks, or about the 11th of December, in these distressed attacks, she became unconscious and passed into a quiet trance, and, as at former times, would describe heaven and spirits, often calling them angels.

"From this time on until the 1st of February, 1878, she would have these trances and sometimes a seemingly real obsession, from three to eight, and sometimes as many as twelve times, a day, lasting from one to eight hours, occasionally passing in to that state of ecstasy, when, as Lurancy, she claimed to be in heaven.

"In her states of seeming obsession she represented various spirits, or rather various spirits would control her, one at a time, giving their names and personal histories.

"These spirits seemed to belong to a crude and undeveloped class, and rendered the girl very troublesome and unmanageable; until one day Mr. Roff visited her, when she calmed down and talked rationally.

"She said: 'There are a great many spirits here who would be glad to come,' and she again proceeded to give names and descriptions of persons long since deceased; some that she had never known, but were known by older persons present. But, she said, there is one of the angels desires to come, and she wants to come. On being asked if she knew who it was, she said: 'Her name is Mary Roff. Mr. Roff being present, said: 'That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come.' Mr. Roff assured Lurancy that Mary was good and intelligent and would help her all she could; stating further that Mary used to be subject to conditions like herself. Lurancy, after due deliberation and counsel with spirits, said that Mary would take the place of the former wild and unreasonable

influence. Mr. Roff said to her: 'Have your mother bring you to my house and Mary will be likely to come along, and a mutual benefit may be derived from our former experience with Mary.'

"It now seemed that the spirit of Mary Roff entered the body of Lurancy Vennum and she immediately repudiated all connection with Mr. and Mrs. Vennum and claimed Mr. and Mrs. Roff for her parents and went home with them, where she took her share of household duties and acted in all ways as their daughter had done. She recognized and claimed Mary Roff's old friends whom, as Lurancy Vennum, she had never seen. She submitted to a thousand tests, all of which were satisfactory.

"After several months of this she told her friends that she was going back to heaven and give Lurancy a chance to come back.

"As the time drew near for the restoration of Lurancy to her parents and home, Mary would sometimes seem to recede into the memory and manner of Lurancy for a little time, yet not enough to lose her identity or permit the manifestation of Lurancy's mind, but enough to show she was impressing her presence upon her own body.

"On being asked, 'Where is Lurancy?' she would say, 'Gone out somewhere,' or 'She is in heaven taking lessons, and I am here taking lessons too.'

"On Sunday, May 19th, about half past four o'clock, p. m., Mr. Roff and Mary were sitting in the parlor, Henry Vennum, Lurancy's brother, being in the sitting room, another room and hall between. Mary left control, and Lurancy took full possession of her own body. Henry was called in and she caught him around his neck, kissed and wept over him, causing all present to weep. At this juncture, Mr. Roff was called and asked Lurancy if she could stay till Henry could go and bring her mother (she had

expressed a desire to go and see her father and mother). She said 'No,' but if Henry would go and bring her, she would come again and talk with her. She immediately left and Mary came again.

"Mrs. Vennum was brought within an hour, and on her arrival, Lurancy came into full control, when one of the most affecting scenes every witnessed took place. Mother and daughter embraced and kissed each other, and wept until all present shed tears of sympathy.

"After this for sometime the spirit of Mary and the spirit of Lurancy would occupy the body alternately until the time approached for Mary to leave for good. She seemed distressed at the parting, but said 'I will come in spirit as close to you as I can, and comfort you in sorrow, and you will feel me near you sometimes.'

"When eleven o'clock came she seemed loth to go or let Lurancy come back. Mrs. Alter started to go home and Mary started with her. When in the yard, Mrs. A. said, 'Mary, you have always done as you said you would, but as I don't understand these things, will you please let Lurancy come back just now, and then you can come again if you want too.' Mary said: 'Yes, I will,' and she kissed mother and sister good-by.

"A voice said, 'Why, Mrs. Alter, where are we going?' Then in a breath, 'Oh, yes, I know, Mary told me!'

"On the way they met Mrs. Marsh and Mrs. Hooper, who were the nearest neighbors and Mary's favorite friends; Lurancy did not seem to know them, but remarked, 'Mary thinks so much of these neighbors.' Then turning to Mrs. Alter with whom Lurancy had been but slightly acquainted two years ago, she said, 'Mrs. Alter, Mary can come and talk to you nearly all the way home, if you want her to, and then I will come back.' She spoke and appeared like one



slightly acquainted. Mrs. Alter said, 'I have trusted you in the past, and of course I would love to talk with my sister.'

"The change was again made, and Mary said, 'I do love to be with you so much.'


"She talked lovingly, and gave good advice about many things and family matters. The final change now took place at the time predicted, and Lurancy stated she felt something as though she had been asleep, yet she knew she had not. On reaching Mr. Roff's office, she addressed him as Mr. Roff (she had called him pa while Mary had inhabited her body), and asked if he would take her home, which he did.

"This was the last manifestation of a remarkable character that occurred. Lurancy was fully restored to health and has never been troubled with anything resembling catalepsy since. She is now married and the mother of a healthy child, and lives at Lincoln, Nebraska."

The foregoing is even more remarkable than the case of the spirit which came from California to Massachusetts and took possession of her sister's body in order to report her own death. In this case it seems that by mutual consent of the parties concerned, Mary Roff, a disembodied spirit, for months occupied and used the body of Lurancy Vennum and finally returned the body in good health, to its legitimate owner. This is certainly one of the most remarkable cases that ever occurred; and demonstrates two extraordinary propositions: first that a spirit may occasionally leave its body, remain in the spirit land for a considerable time and yet return and occupy its animal casement again; and second, that a disembodied spirit may not only return to earth, but may in certain exceptional cases take possession of the body, of a spirit in the body — the latter retiring for the time being.

## CHAPTER VIII.

### MAN'S RELATION TO THE SPIRIT WORLD — CLAIRVOY- ANCE — CLAIRAUDIENCE — DREAMS — VISIONS, ETC.

AN contains within him the elements of five kingdoms, viz., the mineral, vegetable, animal, human and spiritual. His body is constituted of matter from the three kingdoms first named; while the soul and spirit, in the present state, are properly in the human kingdom, but the spirit is really both in the human and spirit worlds. It, however, has a veil over it, in the form of the body which prevents it from seeing the glories of the spirit world. You may send a man out closely veiled into the most brilliant sunlight, and he will not see the sun nor any of the beauties of earth. So is man in regard to his spirit-nature; he is a spirit, and in the midst of the spirit world; but he is heavily shackled and closely veiled with matter, and can see none of the transcendant beauties. Occasionally, through a thin part of the veil, he sees dimly, as one "seeing through a glass darkly;" and now and then through some abnormal rent in the veil, an individual gets a glimpse of some object in the spirit world; and this is what is called clairvoyance which means nothing more or less than spirit sight. And occasionally some sensitive spirit in the flesh, in an abstracted or abnormal condition, hears the "music of the spheres," or the familiar voice of some friend gone before, and this is called clairaudience, or spirit-hearing. Very sensitive persons are also some times able to feel the touch

of their spirit friends as they hover around them, in the most affectionate way.

The following beautiful description of the Spirit Land, and its relation to the earth and other planets, is from the pen of that remarkable clairvoyant and author Andrew Jackson Davis, and is copied from pages 409-418, of the fifth volume of the great "Harmonia."

"After proceeding thus far with my suggestions and delineations, there remain for the thinker's understanding, as I am impressed, a few observations on the literal or incarnated truth of a spirit-home. For it is supposable that, by this time, the philosophic reasoner admits the affirmation that every truth is practically nothing to man (that is, spirit) until it is set forth by means of incarnation. We will take the analogical method. As the natural body is the parent of the spiritual body, and as the two in conjunction labor to individualize the spirit, so does the natural system of worlds bring into existence a corresponding spiritual system or sphere. By this is not meant that the material globes *create* the essences and volatile elements out of which the spiritual world is composed; but that the system of planets in space imparts its forces, determines its positions, defines its geographical forms, substantializes it, stratifies it, so to speak, and in the end makes it an organic, objective reality.

"When speculating on the 'hereafter,' how quick do men's thoughts liquefy and run off into an incomprehensibility! Such make a merit of pretending or imagining which is intangible, which the common intelligence can not realize, overflowing with magnificent nonentities, beautiful imaginations, and divine vapors; while, if you can discern *the true* relation subsisting between a natural and spiritual world, you will feel unmistakably certain of the substantiality of your future. You may endeavor to imagine the spiritual

world to be a nebulous empyrean, a sort of cloudy zone, or a golden belt of aerial currents. But the spirit land is none of these. I tell you truly that man's spirit is clothed with a substantial form, having nothing to do with the 'IDEAS' of which the life of the spirit is composed; in like manner, the spiritual world is as substantial to the spirit-body as is the earth we walk upon to our mortal body. The natural world exists first; then out of this the spiritual world arises. As a foundation is necessary to the construction of a dwelling, so is it necessary that a formative body should exist before an individualized spirit, and that a natural world should precede and elaborate a spiritual world. 'That was not first which is spiritual, but that which is natural; and afterward that which is spiritual.' Than this no profounder philosophic or more tersely-expressed truth ever blossomed upon this branch of the spiritual tree—the fertile mind of fervent Paul. And he is yet high authority with many. He taught the antecedency or pre-existence of what is substantial or ordinary; that the inferior is necessary to the development of the superior; that only thus did the finer-natural come into existence and embodiment. You know how necessary it is first to plough and prepare your gardens prior to the planting of seeds; and do you not also know that the seeds must externally decompose before you obtain the legitimate vegetation? No roses will beautify gardens not made for flowers. Even so the 'seen' which 'is temporal,' must afford pabulum to the *unseen* which 'is eternal.'

"Around us float the burning orbs of our beautiful solar system. First appears the maternal and paternal sun; next the infant Mercury; then the graceful Venus; next the dutiful Earth; Mars rolls gloriously beyond; the family of Asteroids skirts his mighty pathway; but larger and grander than all their brothers are rainbow-tinted Jupiter and



golden-browed Saturn. Nor is this all. Herschel, in the far distance, compasses his vast empire of space; Neptune trembles on the threshold of infinity; while farther still other worlds sweep through immensity in their trackless, tireless swerveless path. This stupendous system of planetary bodies is perpetually elaborating and giving harmonial proportions to another and higher system, which is spiritual. The human head is also a maternal and paternal sun: then the lungs, the liver, the stomach, the various organs with their functions, like the several dependent planets, are connected each with the other, and all moving in a harmonious system to accomplish harmonious ultimates. Why does man have a sunlike brain? Why are these various organs so admirably formed, and so accurately disposed along the human spine? In order that the natural body may fashion and perfect the spiritual body, even as the sun and its dependent planets (which do, in fact, beautifully correspond to the brain and the visceral organs) are designed to accomplish a sublime end in the stellar immensity.

“Upon careful examination, I affirm that all natural worlds, some of which are described in our popular books on astronomy, are but the anatomy and physiology of the boundless univereœlum; a system of systems, by which supermaterial globes and systems called the “Spirit Land,” are geometrically unfolded and prepared for our future habitations. Every physical planet, therefore, is to bring into existence the different animals not only (so that man may exist), but it is also designed and commissioned to contribute a portion of the universal spirit land, so that after death the spirit of man may have a natural and holy home. The subtle intimacy and familiarity which now daily exist between your body and its living soul, are not more perfect or real than that between the natural world and the spirit world every

instant of time. The analogy is as reliable and accurate as science. This physical body, chronologically speaking, is the spermatic foundation of the spiritual body; even so is the natural world the germ-repository and foundation of the spiritual world. Lessons acquired of the one will teach the beauty and truthfulness of the other. But if this formative process be not true with man, then indeed may we doubt its more extended application. The spiritual world *is in one sense a material world*, I repeat; but it is higher, both in its constituents and in the order of its formation. Elementally, it does not essentially differ from those primates which compose the rock, the tree, the animal, or a human body. The difference is similar to that between a rose and its liquidated fragrance. The best imponderable emanations of this world gravitate to what we call the spiritual sphere, and help to form its substance.

“Let us examine this progressive series of emanations. First, we have undeveloped earth, in the form of solid stone; second, the embedded gases are liberated, and condensed in the form of water; third, out of water thus derived comes the ocean of atmosphere; fourth, out of atmosphere is eliminated what is termed *electricity*; fifth, from the abundant opulence of electricity there issues a finer element, *magnetism*; and, lastly, out of all these ponderable bodies and imponderable elements, there flows forth a mighty sea of imperceptible emanations into universal space. The question might possibly be by science put: “Whither goeth those emanations?”

“Nature is everywhere harmonious. When you have seen one department, you have a key to unlock the great truths which stand temple-like, throughout the countless systems of infinitude. As the finest particles of all organizations below man ascend, or are attracted, into his constitution, so

these finest particles or emanations from the natural worlds in space ascend, or are attracted, into the constitution of the spiritual world. Mercury, Venus, the Earth, Mars, Jupiter, Saturn, and all the other planets, both visible and invisible, eliminate their finest aura and atoms, which ascend in the shape of atmospheres and imponderable elements, and halt suspended at a point in space, where the inward principle of affinity becomes supreme. The consequence is, that these accumulated emanations very soon associate, and become compact, firm, strong, and inter-coherent; and this progressive development goes forward until there is formed a vast semi-solid aurelian zone, around a great starry system in the universe. Yea, learn well the lesson that the spiritual spheres are unfolded by, and out of, the natural worlds, as flowers unfold from, and by means of, the earth; that the spirit land rolls out of the essential emanations of the earth-land, the same as the spiritual body comes out of the refinements and rarefactions of the natural body.

“It would be like treading enchanted ground to trace the growth of the elementary universe into planetary systems, commencing with a great sun-filling immensity; the inmost center of which is the Divine Source of love, life, wisdom, justice and power. But my impression is not to explain here the interior order of the universe, but merely to exhibit the naturalness of the spirit world. For a full report of the former wonderful investigations, the reader is referred to a future volume.

“As we stand, of a cloudless night, reverently contemplating the holy stars, we discern an immense special tract or belt termed the Galaxy or Milky Way. Astronomers at one time pronounced parts of this belt to be nebula, as yet unwrought into suns or planets. Telescopes of greater power, however, enabled investigators to discover that what they



supposed were mere star-clouds are, in fact, mighty clusters of blazing suns, and perhaps populated planets. To that immense circle of suns our solar system belongs. We are residing near the inside edge of the stellar sphere, and behold, therefore, its under side and margins in every direction. The human eye is compelled to run along under its curving periphery. Astronomers are unable to contemplate but one circle of suns and their planets, even with the best telescopic appliances. The spirit land, together with all the natural worlds which night or science reveals to our knowledge, belong to this one immeasurable system. Within the vast cloud of material globes is the "silver lining" — the aurelian circle — which is the soul's immortal home. It is revolving within this visible circle of resplendent suns and planets; just as the spiritual body is a silver lining within a cloud-environment — the outer visible form. The spirit-world can be discerned by the super-telescopic power of clairvoyance or other faculties of spiritual penetration. But as it is not discovered by telescopes, it will remain all unknown to the natural sciences for a long period. This interior circle or spiritual world is what we term "the Second Sphere." Within that is the third; next, the fourth; then, the fifth; lastly, the sixth; the seventh is the deific vortex, a great positive power, perfect and divine. But between each two of these spiritual spheres, there is a system of suns and planets corresponding to the Milky Way so visible in the sublimities of our heavens. The higher and more harmonious the mind, the nearer does it approach to the Divine center — the inexhaustible fountain of love, power, and wisdom. Matter is repelled by the central sun, but spirit is attracted incessantly toward it. But, as I have shown, individualized spirit is never absorbed — can never lose its identity.



“In the human body there is a vitalic circulation; so is there a circulation of vital forces between the spiritual world and the several planets. The south pole of the earth sends forth a magnetic stream, and the currental tide passes through the orbits of Venus and Mercury, very near the throbbing surface of the sun, and surges silently but swiftly on till it reaches the spirit land. Then from another section of the spirit land there starts out a lighter fluid, a currental river, toward the north pole of the earth, which is unchangeably electrical. One is positive, and the other is negative. The former flows from the earth to the spiritual world, and the latter from the spiritual world to the earth. Many times I have observed that the spirits of our own human friends, when at death they pass out of the corporal body, ascend as by attraction to the height of some seven miles, when they meet and harmonize with the currental river which perpetually glides swiftly on like a gulf-stream, yet consumes nearly seven and a half hours in transporting its precious burdens to the spirit home. I do not say that all classes and grades of spirits and angels are confined to this involuntary method of traveling. And in this connection I must parenthetically further remark that, within the nature of the most truly exalted and harmonious minds in the universe, there is, properly speaking, no unconsciousness; that is, no compulsory or involuntary powers and operations. This unrealized conception is prophetic of man's future ability, when by the strength of his wish (above volition) he can direct the involuntary life currents, and throw them upon, or extract them from, any organ of his visceral constitution, and thus increase or diminish its allotted functions. May he not also greatly overcome the centripetal tendency of his body one of these days? But to return: The flow of this celestial river is like that of

a column of blood which is thrown from the heart to the head, down the spine to the feet, and then is called back to the point of departure. The spiritual world, like a great, positive, throbbing heart, repels one current, which goes to the earth, and attracts another current, which returns with its freight. The heavenly rivers roll on like the life of God. Upon their ample, mighty bosoms may safely repose the spirits of the Father. As there are rivers of communication between our earth and the spirit-home, so are there "living streams" between that far-off, glorious land, and Mars, Jupiter, Saturn, and every other globe belonging to our densely-populated planetary system. Thus our earth is not only blest, but also all the other planets of the sidereal universe. In the human body, the generous heart does not distribute its life-blood to one organ exclusively, but freely it gives to the whole temple. So the impartial heart—the father and mother spirit—which inhabiteth "the evergreen mountains of life," distributes vital currents to planets which roll in the remote distance, no less generously than to the beautiful blooming earth which is this day our abiding-place. And the most pleasurable method which embodied spirits adopt in order to accomplish their speedy journeys through space, is to harmonize perpetually with the flowings of these celestial currents. In this manner these journeys can be made by attraction, without a voluntary effort. Traveling thus in the open etherial sea of space is like moving with the great tide of God's life, musically and happily upon its loving bosom; and yet it is full of harmony only to him who is prepared to enjoy the truth. When there are evil and discord within the traveler, no matter how much of heaven flows over or beneath him, the evil and discord are his companions. On the other hand, be but in harmony with the philosophical principles of truth,

then like the enchantment and divinity of musical anthems are the tidal flowings of these celestial rivers among the holy stars.

“Our spirit-friends — embodied — intelligently harmonize with these heavenly currents, and thus sail through the star-paved distance till they get within a few miles of the earth; then they send breathingly down their shining shafts of loving power, wherewith to move the table, to vibrate the brain, or, which is far better, to purify the human heart! Sometimes, indeed, they personally enter into human society, and visit us in our rooms; but this they do under peculiar circumstances, and for very particular purposes. They more frequently send down their beautiful shadows or mirror-like reflections upon susceptible eyes, the evidence of their artistic powers, their sweet influences, their magnetic love, their exalted and exalting thoughts. Seldom do they, *in propria persona*, mix with earthly groups, or visit the habitations of the unascended. Yet millions of spirits are daily helping humanity. The terrible storms which meteorological investigators tell us occur within a few miles of the earth, are uniformly beneath the aerial stratum to which our embodied spirit-friends descend. Thus, Nature is everywhere harmonious with herself; and, when understood, she brings our inductive minds into friendship with a tangible, substantial, spiritual world.

Just as one flower succeeds another in the order of seasons, just as one crop succeeds another in the order of years, just as summer and winter, seed-time and harvest, come by progressive rotations, so do these eternal systems of natural and spiritual worlds succeed each other and harmonize in the depths of the stellar infinitude. How joyous and tranquil must be that mind which possesses philosophical confidence in the indestructible order universe! Religious conservatives



may put forth their incongruous objections to the whole harmonial system, yet the slightest breath of disapprobation or discouragement may not enter the thinker's mind. Once get systematically before your intellectual perception the philosophical possibilities of this boundless universe, and mankind may combine their skill and talent, their Baconian logic and argumentation, in opposition to your *truth*, and your unperturbed and wiser spirit will be as happy and powerful as the archangels of God. 'The Truth shall make you free!'

"Wisdom is greater than knowledge. The former discerns interior truths; the latter gathers external facts. Seek the fountain of wisdom, O thinker! and you shall soon attain the kingdom of heaven on earth. Let the soil of your own soul become fruitful, then you can easily help to unfold a better social organization, and aid every truthful movement for the rectification of government. Absorb the breath of wisdom with your intellectual faculties, become a calm, intuitive, normal reasoner; then will the tide return sweetly upon your moral nature, and everywhere flow among your affections; until every inward cup is full, and each faculty shall know the truth from the least to the greatest.

This beautiful world, though it is both a fulfillment and a prophecy, is, after all, but a work-shop; the cellar-kitchen of "the house not made with hands." When obtaining our best prospects and impressions of creation, we do but look through the basement windows of the great eternal temple. Admirable and desirable as is this earth of ours, it is but the factory wherein the soul is rendered capable of taking its flight to a better home and a healthier latitude. This is a rudimental world, where the physical body must be *fed*, and *clothed*, and *housed*; where appropriate quantities of air must be inhaled; where all ordinary and incipient works must go



forward and be accomplished. Spirit rides in the chariot of matter. Side by side they journey to the human organization. Then spirit, being detached and individualized, transcends the material vehicle, and becomes the master-flower in the garden of God. Nothing is more philosophical and beautiful than that this world is the incipient school, the rudimental plane, where the spirit is educated and prepared to enter naturally upon a higher existence. Let every one be unceasingly mindful of the fact that he is eating, sleeping, thinking, acting, and being, not because he originally knew of and wished for such an experience, but because this world and discipline are designed to elaborate the ultimate of principles. Hereafter, will you not eat, drink, and sleep intelligently? Henceforth, will you not be conscious that you are doing these ordinary deeds for an extraordinary purpose? What I ask of you is this: simply to let Mother Nature work out and perform her own legitimate functions. The thinker will be consistent and at peace with nature. He will honor, and respect, and keep in healthful tone, all, even to the most inferior, organs and functions of his being! Now and here, in this initial world, is the time to commence a career of noble development; not by strivings and struggles, but by means of naturalness and truthfulness."

Of course, I do not give the foregoing description of the spirit land by Mr. Davis as literally true in all respects; that it is substantially so, I believe that every well informed person will feel his own consciousness admitting. The most careful and accurate geographers, always signally fail in wholly describing a continent, when first discovered. So Mr. Davis, who is no doubt the greatest clairvoyant the earth has yet produced, and who made the foregoing and many more wonderful discoveries by means of his clairvoyant powers, is nevertheless a man, and it is human to err. I

have no idea that Mr. Davis has described this wonderful spirit-land correctly, and have no doubt but that he has made many mistakes in the description given. Notwithstanding the erroneous ideas that Columbus entertained of America when first discovered, the great fact remained and yet remains, that the continent is here. And so of Mr. Davis' discovery; his description may be full of errors, but the great fact remains that the spirit land exists; and the refined particles that go to constitute it, are, no doubt, as Mr. Davis maintains, contributed by all the planets. This view, of course, proceeds on the idea that spirit is refined substance, and fully accords with the theory of A. Wilford Hall, entitled by him "Substantialism."

But I wish to call particular attention to the fundamental idea contained in Mr. Davis' description of the spirit land. It is that the spirit world bears the same relation to the natural world that the spirit body in man does to the natural body. I have already shown that the matrimonial alliance existing in man between spirit and matter, that is between the immortal spirit imparted by God, and the organized body, produces the soul, or a spiritual body, within the natural body, "God breathed into his nostrils the breath of life, and man became a living soul."

That is through the immortal spirit, there is produced, within the natural body a spiritual body. This is fully explained by Paul, who says in fifteenth chapter of I. Corinthians that "there is a natural body and a spiritual body." At physical death the natural body is thrown off, as the butterfly throws off the chrysalis, that produced it; and as the butterfly enters upon a higher and happier state of existence, so the spiritual body, leaves the natural body to crumble into dust, and enters the spirit world, as the home and habitation of the immortal spirit.

Now Mr. Davis maintains, that the relations existing between the natural and spiritual bodies of man, are exactly the same as those existing between the natural and spiritual worlds. And this must strike every thinking person entirely reasonable, because, as the spiritual body at physical death passes into the spirit world, it must, of course, be adapted to it; and the same relation ought, and no doubt does exist, between the spirit body and the spirit world, to which it goes, that now exists between the material body and the natural world in which it is located. That spirit land described by Mr. Davis, I hold to be the intermediate state occupied by the spirit, and its spiritual body from physical death until the respective resurrections. Of course, people groping in darkness, who will not study the Bible and nature, can not understand these things. They have been led by the blind leaders of the so-called orthodox world, and made to believe that soul and spirit are the same thing (Paul to the contrary notwithstanding). And that at physical death this soul or spirit passes at once into heaven or hell. The Bible teaches no such doctrine. No man receives the final punishment until he has appeared before the "great white throne," and been "judged according to his works." This is far in the future, at least a thousand years yet, as the millenium is to intervene before the judgment, and we have had no evidence yet of its inauguration. Where then do the spirits of the dead remain between death, and the first resurrection in the case of the righteous, and between death and the general judgment in case of the wicked? Necessarily in the intermediate state, or the spirit world described by Davis, the clairvoyant.

Those who deny the existence of the spirit world, may be aptly illustrated by the ostrich which hides its head in the sand, and then vainly imagines, because it sees no one,



there is no one about to disturb it. The ignorance of the bird does not prevent the presence of its pursuer, nor its capture. So the fact that we are prevented by the veil of the body from seeing the spirit world does not prevent its existence. And as all general rules have their exceptions, it is said that the exceptions, establish the rule; it so happens that all men are not entirely blinded by the clogs of matter; and that many glimpses of the spirit world and of things spiritual have been had by clairvoyants, and others.

Next to A. J. Davis, Emanuel Swedenborg, the great religious seer, is probably the greatest clairvoyant who has lived on the earth. As an example of his power in this respect, I give in this connection an extract taken from pages 389 and 390 of Brittain's "Man and His Relations:" —

"Among the recorded instances of his clairvoyance are many striking illustrations of my subject, but in this connection I can only make a brief *resumé* of some of the more remarkable examples.

"It is alleged by M. Dieudonné Thiebault, Professor of Belles Letters in the Royal Academy of Berlin, that the Count de Montville, Ambassador from Holland to Stockholm, having died suddenly, a shopkeeper demanded of his widow the payment of a bill, which she remembered had been paid in her husband's lifetime. Not being able to find the shopkeeper's receipt, she was induced to consult the distinguished Seer, though she did so less from credulity than curiosity. Swedenborg informed her that her deceased husband had taken the shopkeeper's receipt on a certain day (also naming the hour), while he was reading such an article in Bayle's Dictionary, in his cabinet; and that his attention being called immediately to some other concern, he put the receipt into the book to mark the place at which he left off; where in fact, it was found at the page described!



“The Queen Dowager of Sweden, Louisa Ulrica, desiring to test the powers of Swedenborg, demanded a repetition of the words spoken by her deceased brother, the Prince Royal of Prussia, at the moment of her taking leave of him for the Court of Stockholm. The Seer requested a private audience, whereupon they retired to another apartment, when Swedenborg replied to her interrogatory by saying, in substance, that she took leave of her august brother at Charlottenburg — naming the day and the hour — that, while passing through the long gallery of the Castle, they met again, when the Prince, taking her hand, led her to a retired situation by a particular window which he described, where the last words were spoken. The Queen did not disclose the words, but protested with great solemnity, that they were the precise words pronounced by her brother at the termination of their parting interview?

“When Swedenborg was in Gottenburg, three hundred miles from Stockholm, he announced the occurrence of a great fire in his native city, giving the facts respecting the time, place, and circumstances of its origin, and accurately describing its progress and termination. It was on Saturday night that this conflagration was described as occurring at that time. The Seer repeated the substance of his statement to the Governor on Sunday morning. This was substantially confirmed by a dispatch, received from Gottenburg on Monday evening, and on Tuesday morning the arrival of the royal courier furnished an unqualified attestation of the truth of all the particulars of the clairvoyant revelation. These facts rest on no doubtful authority. Their authenticity is sanctioned by Kant, the great German metaphysician, in whose judgment — to use his own words — they “set the assertion of the extraordinary gift of Swedenborg out of all possibility of doubt.”

I will also here give the experience of A. J. Davis, on the first occasion when he fully developed as a clairvoyant. It is found on pages 219-222 of the "Magic Staff" as follows:—

"The spirit of nature and my spirit had formed what seemed to me to be a kind of psychical or sympathetic acquaintance—the foundation of a high and eternal communion. Her spacious cabinet was thrown open to me, and it seemed that I was the sole visitor at Nature's fair—a royal banquet.

"The properties and essences of plants were distinctly visible. Every fiber of the wild flower, or atom of the mountain violet, was radiant with its own peculiar life. The capillary ramifications of the streamlet mosses—the fine nerves of the cicuta plant, of the lady's slipper, and of flowering vines—all were laid open to my vision. I saw the living elements and essences flow and play through these simple form of matter; and in the same manner I saw the many and various trees of the forest, fields, and hills, all filled with life and vitality of different hues and degrees of refinement. It seemed that I could see *the locality, properties, qualities, uses, and essences, of every form and species* of wild vegetation, that had an existence anywhere in the earth's constitution. The living, vivid beauty and overawing sublimity of this vision I can not even now describe; although, as the reader will see, I have since frequently contemplated scenes far more beautiful and ineffable.

"But my perceptions still flowed on. The broad surface of the earth, for many hundred miles before the sweep of my vision—describing nearly a semicircle—became transparent as the purest water. The deep alluvial and diluvial depositions were distinguishable from the deeper stratifications of stone and earth, by the comparative and superior

brilliancy of the ingredients of the former. Earth gave off one particular color, stones another, and minerals still another. When first I discerned a bed of minerals — it was a vein of iron ore — I remember how I started and shivered with a sensation of fright. *It seemed that the earth was on fire!* The instantaneous elimination of electricity, from the entire mass, gave the appearance of a deep seated furnace under the earth. And my agitation was not lessened by perceiving that *these rivers of mineral fire* ran under the ocean for hundreds of miles, and yet were not diminished in a single flame — yea, could not be extinguished.

“Innumerable beds of *zinc, copper, silver, limestone, and gold*, next arrested my attention; and each, like the different organs in the human body, gave off diverse kinds of luminous atmospheres. All these breathing emanations were more or less bright, variegated, and beautiful. Everything had a glory of its own. Crystalline bodies emitted soft, brilliant, azure and crimson emanations. The various salts in the sea sparkled like living gems; sea plants extended their broad arms, filled with hydrogenous life, and embraced the joy of existence; the deep valleys and dim lit ravines, through which old ocean unceasingly flows, were peopled with countless minute animals — all permeated and pulsating with the spirit of Nature; while the sides of ocean-mountains — far, far beneath the high pathway of travel and human commerce — seemed literally studded with emeralds, diamonds, gold, silver, pearls, and sparkling gems, beyond computation. Oh, the ocean is a magnificent cabinet of beauty and wealth immense; and, by virtue of more recent investigations, I am impressed to say that man shall yet possess it.

“Be patient, friendly reader, for I have yet other scenes to relate. I now looked abroad upon the fields of dry land,



and saw the various species of animals that tread the earth. The external anatomy and the internal physiology of the animal kingdom were alike open to my inspection. An instinctive perception of comparative or relative anatomy filled my mind in an instant. The why and the wherefore of the vertebrated and avertebrated, of the crustaceous and mol-luscan divisions of the animal world, flowed very pleasantly into my understanding; and I saw the brains, the viscera, and the complete anatomy, of animals that were (at that moment) sleeping or prowling about in the forests of the Eastern hemisphere, *hundreds and even thousands of miles from the room in which I was making these observations!*

“It must not be expected that I shall detail a three-hundredth part of the particulars of my *first* introduction to an intuitional perception of Nature. At best, I can but give you a rude outline, for words do not answer the purpose they seem to me like stone prisons in which too often we coercively incarnate our highest thoughts.

In this mystic vision, gentle reader, I saw everything just as you will — with the penetrating senses of the spirit — after you pass away from the visible body at physical death. It was very, very beautiful to see everything clothed with an atmosphere! Every little grain of salt or sand; every minute plant, flower, and herb; every tendril of the loftiest trees — their largest and minutest leaves; the weighty mineral and ponderous animal forms, existing in the broad fields before me — each and all were clothed with a dark, or brown, or gray, or red, blue, green, yellow, or white atmosphere — divided and subdivided into an almost infinite variety of degrees of intensity, brilliancy, and refinement. And, mark the fact! — in each mineral, vegetable, and animal, I saw something of man! In truth the whole system of creation seemed to me like *the fragments of future human*



*beings!* In the beaver I saw, in embryo, one faculty of the human mind; in the fox, another; in the wolf, another; in the horse, another; in the lion, another; yea, verily, throughout the vast concentric circles of mineral, vegetable, and animal life, I could discern certain relationships to, and embryological indications of Man! Had I then possessed my present instinct of language, I would have exclaimed, in the language of the poet-psalmist:—

“Herbs gladly cure our flesh, because they  
Find their acquaintance there

\* \* \* \* \*

*All things unto our flesh are kind.”*

Understood in this sense, candid reader, how instructive and appropriate was Peter's vision—related in the tenth chapter of Acts—in which he saw a great white sheet let down from heaven, containing all manner of four-footed beasts, creeping things, etc., and was told to slay and eat! All this was saying simply thus: ‘Peter, thou needest not feel too exclusive, too partial, too aristocratic, too high-minded, and lifted above the meanest of thy fellow-men, nor yet above the little worm that crawls beneath thy feet; for, behold, thou art related to every four-footed beast and creeping thing that the Lord hath made: acknowledge, therefore, thy universal relationships and centering sympathies, and be kind and lenient henceforth to everything that lives.’ Now, since that memorable night, I have met with too many who need Peter's lesson. They, like him, shrink from this new method of tracing out their genesis or ancestral derivation; and such say, ‘We are not used to eating unclean things.’ But the time is fast approaching, I believe, when mankind will feel their oneness with Nature and its God—to the total annihilation of all narrow-mindedness and empty superficiality.

“ In my glorious vision, I well remember how I gazed at the little plants in the fields — and saw, lovingly encircling each one, an atmosphere of life peculiar to itself. This golden and hazy emanation—encircling some species of vegetation—was apparently from four inches to eight feet in diameter. Some animals gave off a somber sphere three or four feet thick, and beyond this a very dark, thin air—as many feet more—which shaded off into the surrounding space. In all this, the Law of Sympathy was very distinctly visible. (See third volume of “The Great Harmonia”). I saw that everything in Nature was arranged and situated in accordance with this universal law; and, by it, that all true sympathetic relationships are established and reciprocally maintained. The relative positions of mineral bodies in the bosom of the earth; the situation of trees, vegetation, animals, and human beings; yea, the relative positions of the sun and stars, even—were manifestly conducted by this infinite sympathy. I saw the different crystalline bodies of the earth act upon each other, and, intermediately, upon the solid substances to which they were attached, by means of a generous cunning line of their magnetic inventions.”

After this Mr. Davis made many wonderful discoveries. He claims to have visited in the spirit the several planets, and found them inhabited by intelligences, many of them far superior to the denizens of earth. This, he says, is especially true of the highly gifted inhabitants of Jupiter and Saturn.

He also claims to have visited the “summer-land,” or spirit world, many of the great spheres of the universe, and gives a diagram of the six great circles of systems of suns and planets, surrounding in successive order the great central sun of the universe; with an intervening summer-

land, or spirit world between each circle of suns and planets. Of course, these things I refer to, not as specific facts, but as the astronomical theory of the great clairvoyant; and no doubt something very similar to his theory is the real plan of the universe. Mr. Davis, from his early youth, claims to have heard voices from the spirit world; and later in life often had conversation with disembodied spirits. The interviews and conversations between his spirit-guide and himself occurred very often for a number of years. By this guide, his attention was called to his future wife, and he beheld her from his home in the State of New York, walking in a garden in southern Ohio; and at once proceeded by his clairvoyant power to analyze her entire constitution, physical, intellectual, moral, social, and spiritual. He determined in his mind that the woman was his mate, and afterward married her, and lived with her in great peace and happiness. I here give as a sample of Mr. Davis, both as a clairvoyant and clairaudient, the conversation between him and his spirit-guide, and his discovery of his future wife at that great distance, as recorded in the "Magic Staff" pages 501 and 502, viz.: —

"'And here am I,' methought 'without my mate. If there be a woman in the domain of human society with whom I could become eternally united, I would seek her—a soul in which I could at once behold the child of love and the woman of intelligence—a friend, a playmate, a sister, a power unto progression, a noble-minded associate, an eternal companion. And to that soul I would be an equal, a source of strength, lifting her above the valley storm, a Harbinger, her spirit's resting-place, and its safe conductor to higher and fairer spheres of existence.'

"Thus I was meditating, dear reader, when a shower of genial influences descended upon my head. Opening the



door, there came into my study four friends from the spirit land; and one, who was my familiar guide, said: —

“ ‘Wouldst thou behold one who might become thy true companion?’

“ ‘Kind guide,’ said I, ‘there is in me a power of love which needs a corresponding ministration.’

“ ‘Hast thou long felt a need so powerful?’ he inquired.

“ ‘No,’ I replied. ‘Ere this I never realized the existence of any such capability to love.’

“ ‘True love,’ he answered, ‘is of God. It fills, comforts, calms, elevates. Dost thou feel these sublime emotions?’

“ ‘The love that fills my heart,’ said I, ‘is the same that I see between Father-God and Mother-Nature.’

“ ‘Jackson, my son,’ said the blessed guide, ‘if thou hast a true perception of this, thy tongue can describe to me its laws and its mission.’

“After thinking a few moments, I replied: ‘True conjugal love is that which transcends all outward circumstances, and dominates over the changeful impulses consequent upon the trials of days and hours. It is an essential spring to personal development — a necessity in schooling the soul — the best agent in harmonizing character. It brings out the beauties, perfections, enjoyments, of the inmost heart. It reveals each to the other and both to mankind. It is the holiest benediction of heaven — the divinest ordination of the universe — the crown of life upon the *one* destiny of two immortal beings!’

“ ‘Thou dost well to appreciate the true conjugal life,’ said he. ‘Therefore, as thou knowest the law of temperaments, use thine own clairvoyance to *find* and thine own intuitions to *estimate* thy counterpart. But a few moments



since we looked on one with whom thy spirit might form that eternal relation.'

" 'Thanks, kind friends,' I replied. 'Your words fall upon my heart like blessings. I do not much question your decision. But I, too, would read the hidden record. I desire to *know* as the basis of my confidence and future conduct.'

" "'Tis well,' smilingly responded my celestial visitor 'such has ever been the import of my mountain lessons.'

" They now began to retire toward the door, when I said: 'If either of you know which way I should look to see the person of your choice, please point in that direction.'

" My graceful and quiet guide raised his hand and pointed toward the setting sun. Being in clairvoyance I looked, and soon my vision rested on four or five persons walking in an ornamented garden in southern Ohio. There were three ladies; one of whom I instantly recognized as her whose fraternal letter I had recently answered.

" "Seest thou, my son?' said the beautiful guide. 'She is the being of our choice. Now proceed with thine analysis.' Thus saying the four departed, and I was alone with my interior meditations.

" My investigations into the laws of marriage had given me the knowledge that there was no inexorable *destiny* to contend with; that God had not predetermined and foreordained that a certain man must be married to a certain woman in order to secure the eternal marriage; but, on the contrary, I saw that the Divine Code is within the scope of human discovery, and teaches that it is for the twain to decide whether they will be transiently or permanently related."

As another example of both clairvoyance and clair-audience I will give a historical fact kindly furnished me by

Mrs. Ellen Richardson, one of the most intelligent and successful teachers in Texas. It is vouched for by her grandfather, Gen. Wm. Lenoir, a distinguished and reliable citizen of North Carolina; and occurred during the Revolutionary War, on the day of the battle of King's Mountain, where Major Ferguson of the British army was defeated, and a brilliant victory achieved by the colonists. Gen. Lenoir, then a captain, with Col. Cleaveland, and a considerable force, was hurrying to the scene of the conflict; and as they were going up the mountain their attention was suddenly arrested by a man, who came beckoning and calling "back back;" and who pointed out another way which they took, and that proved to have been the only way by which Ferguson could have escaped. As the man suddenly appeared and as suddenly disappeared; had never before been seen by any of the command, and was never seen afterwards nor heard of, the impression was very naturally made that it was not a natural man, but a spirit who gave the information; and that it was a Providential interference, to secure a victory for the Americans.

This chapter would hardly be complete without making some reference to dreams and visions which occur during sleep. But as it is a subject I have studied but little, it will be briefly noticed. My idea about ordinary dreams, which embrace probably nine out of every ten, is that they are of very little importance. It is simply a state of imperfect sleep, in which some of the faculties of the mind, or organs of the brain are awake and acting; but the majority of the organs being asleep, there is no consecutive order or systematic connection, in the intellectual action, and the result is foolish and fantastic dreams. When the sleep is sound, and all the organs of the mind resting, there is no dreaming at all. So much for ordinary dreams. But there are some

extraordinary dreams; in which the dreamer after awaking has a distinct impression of having met and conversed with departed friends and often the conversation is remembered. Sleeping visions of this kind, are very common and many cases might be cited, both from books and the experience of individuals. I will, however, only give a few. The dream or vision of Mrs. Hornsby, related in the last chapter, is clearly in point. While sleeping at night, she twice in vision plainly saw Major Wilbarger, some five miles away in great suffering, where he had been scalped, and left for dead by the Indians. She so informed the men who had fled and left him in the hands of the savages; and insisted on their going to his relief at once. But they stoutly maintained that he was dead and would not go. She persistently alleged that she had seen him alive and in great suffering and in need of aid. The next morning Wilbarger was found alive and in exactly the condition in which he was reported by Mrs. Hornsby in her vision.

Rev. C. B. Sanders, a C. P. minister of North Alabama, is a remarkable example of clairvoyant and spiritual powers. He has for years been in the habit of occasionally passing into some kind of magnetic sleep, and is on this account widely known as the "sleeping preacher." While in this condition he is clairvoyant, and clairaudient at great distances. On one occasion he correctly reported a sermon as it was being delivered by Rev. F. A. Ross, twelve miles away. On another occasion he informed a friend that a gentleman twenty-five miles or thirty miles away had written him a letter, which had miscarried, passed the proper office, and gone to a post-office, some miles beyond; he also informed him of the contents of the letter; all of which proved to be true. He also witnessed, and correctly reported the death of Lieut. McClure, from Athens, Ala., to



Clarksville, Tenn., a distance of one hundred and twenty-five miles on the night of November 2, 1866, giving the very hour, and all the circumstances of his death accurately.

These are only a few of the many wonderful experiences of Mr. Sanders while in his magnetic slumbers. Although an uneducated man, while in this abnormal condition he readily writes in Latin, Greek, French, and other languages, showing that he is either under spiritual control, or that the spirit, when freed from the shackles of matter, possesses wonderful powers of which we can have little conception in our present state.

The good character, integrity, and piety of Mr. Sanders are certified to by all who knew him; and the wonderful facts touching his powers, while in the magnetic sleep, are proven by the affidavits of some of the most reliable and intelligent people of North Alabama, all of which is reported in a little book by Rev. G. W. Mitchell, entitled " $X + Y = Z$ , or the Sleeping Preacher."  $X + Y = Z$  being the signature over which Mr. Sanders writes, while in his abnormal condition.

It must be regarded as a blessing to humanity that clairvoyants are becoming common; clairvoyant physicians may now be found in all our large cities, and in many of the smaller towns. A clairvoyant who understands anatomy, and physiology can look right into the body, and discover at once the defect or disturbance which causes the disease or pain, while an ordinary physician, often guesses very wide of the mark. And I must, in this connection, be permitted to give a very remarkable circumstance which occurred in my own experience, in September, 1882, in the city of Chicago, with a clairvoyant lady physician. I had gone to her office for an examination as to my own health, never having met the lady before. She went into the clairvoyant condition, and read my constitution, and its defects like a



book, and told many wonderful things I had not expected, which were true. But the remarkable part of the examination was that she passed from myself to my family, and described accurately a physical ailment of my wife, who was at that moment at home in Paris, Texas, more than one thousand miles away. I might have regarded this as a case of mind reading, and supposed that the clairvoyant took it from my mind — had it not been that I had not thought of the matter in months, until mentioned by this clairvoyant physician. My wife had been in fair health, and had made no complaint as to this particular ailment in a long time; and it had naturally passed out of my thoughts.

From the wonderful cures he is reported as affecting, Dr. R. C. Flower, of Boston, is evidently a clairvoyant of great power. The following case, clipped from the *Toledo Blade*, as a sample from many reported, also indicates that he has spiritual aid from the unseen world, in the wonders he is performing, in the relief of suffering: —

“ A TOUCHING SCENE.

“ One of the most touching incidents I ever witnessed was that of a patient from or near Memphis, Tennessee, Mrs. F. C. Bailey; she was a lovely little woman, thirty-seven years of age, a perfect type of Southern beauty. She was small and frail; her difficulties were cancerous, one large and three lesser cancers in the left breast and one on the lip. She had been treated by four of the leading physicians of the South and West, each of whom had given her case up as hopeless, two of them stating that under the most favorable circumstances she could not live more than sixty days. In addition to this she had a heart trouble, peculiar in the family, two sisters and her mother having died with it. After making a thorough examination, Dr. F. said:

‘ Well, madam, you will pardon me for being plain, but this is a time for extreme candor, nearly all the chances are against your getting well; there is, however, in my judgment, a few chances in your favor. I would very much rather not take your case, but if you still desire me to, I will, though I can only promise to do for you the best I can.’ ‘ This is all we expect you to do,’ said the husband, ‘ and with it whatever the result is, we will be satisfied.’ You are my only hope,’ continued the woman; ‘ I have come a long way to see you; if you can’t help me I must go home to be eaten up by these horrid cancers;’ then bursting into tears, she sobbed, ‘ Oh, sir, for my sake, for the sake of my husband, for the sake of my six little children, oh, won’t you save me?’ This was more than the doctor could stand; he fairly broke down, notwithstanding he sees such a variety of touching scenes every day; he paced the room in a thoughtful, nervous manner, streaking his fingers through his well-combed and even locks. Then taking a seat by the sufferer, her hand gently in his, he said: ‘ Don’t cry, dear woman; put your trust, implicitly and lovingly in a higher, wiser and stronger power than that of earth. I will stand between you and death at any cost, and by the aid of the unseen, summoning to the rescue all the powers I have and can draw, *I will break death’s sceptre so that his spear shall not hurt thee. And I swear that for the sake of thy home, thy tears, and for the sake of thy helpless babes, thou shalt get well.*’ These were terrible words, and upon the ears of all they fell like words from the sky. If these were idle words they were mockery, if true they seemeth more than the voice of man. Immediately he commenced the treatment and faithfully was it attended to, and in ten weeks and two days every cancer was removed clear and clean from the breast and the one from the lip, and

the heart trouble well under control and to-day she is in excellent health."

"Dr. Abercrombie gives the case of an eminent lawyer, who, being consulted respecting a very difficult lawsuit, after several days of intense thought, got up in his sleep and wrote a long paper. The following morning he told his wife that he had a wonderful dream, and that he would give anything to recover his train of thought. She had observed his strange movements, and directed him to his writing-desk, where he found his opinions clearly and luminously written. If testimony can prove anything, there is abundant proof that there can be sight through other eyes than the physical; that there are soul-eyes and soul-sensations above the mundane, which never terminate in their uses through failure and decay. We get glimpses of them sometimes, enough to convince us that muscles, nerves, and brain do not make up our twofold being."

While disposed to rejoice that clairvoyants are becoming common all over the United States, because in it I see much relief for the sick and suffering, I am also inclined to think that it may augur something more, and much grander, for society than mere medical relief. It is said that "coming events cast their shadows before them." Who knows but that the prevalence of clairvoyance and of spiritual phenomena generally, may indicate the approach of the millennium, when all the inhabitants of earth will be spiritual and will see with spiritual eyes, hear with spiritual ears, and have constant spiritual intercourse, not only with each other, but with the unseen saints, who will pass from heaven to earth at will. During this thousand years clairvoyance and clair-audience will be the rule and not the exception; for the devil will be chained, and there will be perfect peace on the earth; and those then living will meet the Lord and his saints face to face.


## PART III.

### THE DUTY, AND DESTINY OF MAN.

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#### CHAPTER I.

##### MAN'S DUTY TO HIS CREATOR.

OD is the creator and man is the creature. Man was created in accordance with laws, and subject to law. It is, therefore, the duty of every man to obey the laws of his being. These laws are both physical and mental, or the laws which govern the body, and also those which govern the soul and spirit. The laws of man's body were considered in the second part of this work and need not be further considered here, except to say that a violation of them leads to pain, suffering, and physical death. But as death is the end of the physical body, it is also the end of punishment for the violation of the physical laws of man's being. Man is also under natural obligations to his Creator to study and obey the laws which govern the soul and spirit. Fundamental among these laws is the imperative requirement that the spirit, acting in accord with God's Spirit, should keep the soul with its appetites, passions, and emotions in strict subjection to that spirit, so as in the language of the apostle to be temperate in all things. It is lawful to eat food for the continuance of animal life, but if we become gluttons we violate the laws of health and must suffer. It is law-



ful to acquire property in order to support our families and educate our children, but if we resort to dishonest practices to secure it, we have trampled on the rights of our neighbor, and violated a fundamental law of our being; for which we must be punished. And so of all the appetites, and passions of the soul and all the faculties of the mind or spirit; and the punishment for the violation of these laws of the soul and spirit is both temporal and spiritual. The violator subjects himself to the penalties of both the first and second death. Spiritual laws have spiritual penalties attached to them, and the violation of the soul subjects the violator to penalties both temporal and spiritual.

We are informed in Revelations, that when the "great white throne appears," and the "dead both small and great" are assembled, that every person whose name is not found in "the Book of Life," will be judged and punished "according to the works done in the body." Hence we arrive at the conclusion, that all who violate the laws imposed on man, for the government of his soul, and spirit, will be punished therefor at the general judgment; unless in some way pardoned, and the penalties remitted. And as it is an admitted fact, that all have, and do, and will continue to violate the laws both of their physical and spiritual being, it follows, that all men will be punished at the judgment, unless they can in some way receive pardon for their offenses, and the remission of the penalties attached. God in His mercy has provided a plan by which all who make an honest effort to obey the laws of their being, and His commandments, may be relieved of those penalties, for violated law, and restored again to the favor of God; escape the second death, attain to citizenship in the new heaven, and the new earth, and have access again, and forever, to the Tree of Life. We are informed in the Bible, that God so

loved the world, that He sent His only begotten Son into the world to assume the form of sinful man, to be tempted in all things as other men, but to resist every temptation, obey every law, and commit no sin. Nevertheless to die on the cross as a sacrifice for the sins of the world, and to be buried as other men; but by virtue of His power as the Son of God, to triumph over death, and the grave, and on the third day to arise from the dead, thereby demonstrating to the world, that our bodies will also be raised from the dead; not these corrupt, animal bodies, but our spiritual bodies; and we also have the promise of God in His holy word, that if we believe that Jesus is the Son of God; that he died, was buried, and resurrected; and further, if we obey His commandments to the extent of our abilities, that all these penalties charged against us for violated law will be remitted, that our sinful souls will be saved from the terrors of the second death, purified, and immortalized, and that we shall enjoy eternal life with God the Father, and His Son in the heavenly city. That we shall be restored to a paradise far exceeding that from which Adam was ejected when he first violated the law. To a paradise eternal in the heavenly city, upon the new earth, where we shall forever have access both to the River and the Tree of Life, and be eternally happy in the love and service of the true and living God, and His Son Jesus our elder brother. Jesus Himself has laid down to man the conditions of salvation in the terms of the great commission, "go forth into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved, he that believeth not shall be condemned." Believe what? Evidently that Jesus is the Christ, the Son of the living God, and that He was also the Son of Mary (a man as well as a God); that He committed no sin; that He died on the cross, was buried, arose from the dead

on the third day, and hath ascended up into heaven, where He sits on the right hand of God, continually making intercession for us. And why should we be baptized, or immersed in water? For many reasons I can not now explain; but will state a few. It is the first step in the line of obedience. It represents a washing, and cleansing from past sin. But the grand central idea in baptism is, that it represents the death, burial, and resurrection of Jesus Christ, and contains a solemn pledge on our part, that as Christ arose from the grave to ascend to the Father in heaven, so we are to rise from the watery grave "to walk in newness of life." That as Christ left the natural body behind him, and ascended into heaven in a spiritual body, so we are to leave the "old man" in the watery grave of baptism, and follow the meek and lowly example, and practice the precepts of Jesus. That is, we are to keep the appetites, passions, and propensities of the soul in reasonable subjection, and live in accordance with "the law of the spirit of life." Our faith must not be a dead faith, and our obedience end with baptism. But we must show our faith by our works, even as the tree is known by its fruits. We must show an actual repentance, or reformation of life, by ceasing to do evil, and learning to do well, and by making reparation to the extent of our ability to all whom we have wronged or defrauded. But I am answered that this is impossible; that conversion or accepting the terms of the gospel, does not change the nature of man, and that he still remains subject to the temptations of his passions, appetites, and propensities, and that no man outside of Jesus has ever fully governed his passions and appetites and committed no sins. All this I freely admit. No man has ever reformed himself, none ever will. No man can wholly comply with the law of his being; the best of men commit sins. Consequently, we have



the promise of Divine aid. Christ, before his ascension, promised to send the Comforter, and that the Spirit of God should remain with the church, until Christ comes the second time in person and great glory to reign on the earth as in heaven. This promise of the Holy Spirit was not only to the church in general, but to each individual believer; and we have the authority of Paul that our bodies are to be the temples of the Holy Spirit, provided we keep them clean; and if we make an honest prayerful effort to do so, the Holy Spirit will aid us in this cleansing. Here again, we have another grand idea of the significance of baptism. It is the public and formal act by which we (until now) aliens and sinners are inducted into the kingdom of God. By confessing that Jesus is the Christ, we make our declaration of desire to become citizens; by baptism we are naturalized and become adopted citizens. Citizenship always implies a civil contract. It means a pledge on the part of the citizen to obey the laws and support the government, and a pledge on the part of the sovereign that the citizen shall be protected in all his rights under the government. Therefore, baptism, which is the evidence of our adoption into the kingdom of God, not only implies a pledge on our part to walk in newness of life, and to obey the law of the Spirit of life, but also a pledge on God's part that he will send his Holy Spirit to remain with us, and occupy our bodies as temples to aid and assist us in the great work of reformation and regeneration, which is to end only when we attain eternal life for our souls at the second coming of Christ. When we come up from the unseen or spirit world, with the righteous dead, and by having a part in the First Resurrection, are exempted from the terrors of the second death, and forever released from the penalties of all sin. Of course, I must admit that perfect obedience on the part of man is impossible, and that the best of men, not-



withstanding the aid of the Holy Spirit, sin more or less. Every person's experience and observation teaches us this; and we have the testimony of the Apostle Paul, one of the most true-hearted, strong-willed and consecrated men who ever lived, that such was the case with him. Now you are ready to ask is anybody to be saved, as all men are to be judged "according to their works."<sup>1</sup> I reply that it is only the persons whose names are not found written in the "Book of Life" that are to be judged "according to their works," at the general judgment. This implies that there are persons whose names are written in the "Book of Life;" and, who I ask, are they if not the citizens of God's kingdom, who from aliens and sinners have been naturalized and adopted into the kingdom and whose past sins were pardoned and blotted out upon their accepting the terms of the gospel, by faith, repentance, and baptism. But says one, you have already admitted that the best of men continue to commit sin even after they become adopted citizens.

True, but they are pardoned, and their penalties for these violations of law are remitted under another law of pardon laid down in the Scriptures for the benefit of the believer. There is one law of pardon for the aliens, or sinners, and another for the citizens, or believers. In the First General Epistle of John to the Churches, first chapter, eighth and ninth verses, we have the following rule laid down for the forgiveness of the sins of believers, viz.: "If we say we have no sins we deceive ourselves, and the truth is not in us." "If we confess our sins He is faithful and just to forgive them, and to cleanse us from all unrighteousness."

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<sup>1</sup> Judged in order to determine the degree of guilt, and fix the amount of punishment. The righteous will have already been judged as to the amount of their good works, with a view to fixing their reward.

Thus we are taught that the sins of the believers are remitted upon confession. But some one is ready to say, suppose one does not make confession of all his sins. Then his name will not appear in the "Book of Life;" he must take his chances with the dead, both small and great, at the general judgment, and receive punishment according to his works.

No citizen of any government is entitled to protection who openly and persistently rebels against the government and its laws. And there never was a greater delusion imposed on the orthodox world than the idea of "once in grace always in grace." That is once a member of God's kingdom ever to so remain. There are thousands who are formal members of the kingdom on the earth, who will not attain to eternal life at the first resurrection, and who will not be permitted to enter the kingdom on high, but who will appear at the general judgment, and receive condemnation according to their works. To all such, the Lord will say, "Depart from me, I never knew you." But all such citizens of the kingdom as keep "the law of the Spirit of life," to the best of their ability; "who walk not after the flesh, but after the Spirit," and who continually confess their sins, and shortcomings, asking forgiveness in the name of Christ, we have the last words of the blessed Redeemer Himself as recorded in the thirteenth and fourteenth verses of the last chapter in the Bible, viz.: "I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city." "For without *are* dogs, and sorcerers, and whore-mongers, and murderers, and idolaters, and who ever loveth, and maketh a lie." Simply being a member of the church, or a citizen of the kingdom on the earth will avail

us little at the day of final accounts, if we have not made an earnest and honest effort to live according to "the law of the spirit life." This we can only do, by and with the aid of the Holy Spirit abiding with us and occupying our bodies as temples. But the Holy Spirit will not occupy unclean temples. If our bodies are filled with whisky, or beer, or saturated with tobacco, or poisoned with opium, or in any other way polluted, and our souls corrupted by excess of passion and appetite — will not Spirit take its flight, and remain away until we are cleansed? In the meantime, we stand rebels of greater or less degree to the government whose protection we claim. When we live according to the Spirit, and not according to flesh, and manifest our love for God, by obeying His commandments, and leading a pure life — we have not obeyed the whole law which requires us to love our neighbor as ourself. "Pure religion, and undefiled before God, and the Father (says James), is to visit the fatherless and widows, in their afflictions, and to keep ourselves unspotted from the world." We must then not only lead pure lives to the best of our ability, but also manifest our love for our neighbor by ministering to his wants, and necessities to the extent of our ability. But some are ready to ask, who is my neighbor. No better answer can be given than Christ gave to the same question. When He illustrates it by the case of the Jew who went down from Jerusalem to Jericho, and fell among thieves who beat and robbed and maltreated him and left him for dead. His own countrymen the priest, and the Levite, whose duty under the Mosaic law, was to have cared for the unfortunate man, passed him, and gave him no relief, or aid. The churches of to-day are full of such priests and Levites, and Christ will pass them by without relief at the first resurrection when He comes again.



But a poor, despised Samaritan, the enemy of the Jews, and regarded by them as no better than a dog, passed that way, and he had compassion on the unfortunate Jew, and took him up, dressed his wounds, and ministered to his wants, carried him to a hotel, and ordered him cared for at his own expense. Here you have an example of who the neighbor is; the word embraces the whole human race, from pole to pole, the rich and poor, the bond and free, the black and white, friend and foe, even your most despised enemy. It means the same thing, that Christ elsewhere repeats. "Love your enemies." "Return good for evil." "Pray for them that despitefully use you," etc.

To be a faithful citizen of the kingdom of heaven, therefore is to be a very lowly, humble, peaceful, individual leading a pure and active life, constantly manifesting love for our neighbors by doing all the good we can and relieving the all suffering and distress in our power. It does not consist in mere doctrine. It does not consist in making a written rule of faith for the world, and dogmatically trying to force it on men. It does not consist in taking the word of priests and preachers as the gospel; nor in paying heavy salaries to keep them in idleness, and making pastoral visits. It does not consist of spiritual pride and pomp; in fine churches and organs and fiddles and horns; nor in church fairs and festivals and other contrivances to get money for the preachers and the fine church; all of which are compromises with the world and the flesh. But true religion does consist in an humble, pure, and holy life, manifesting love to God, by keeping His commandments and our love to our neighbor by doing all the good we can while on the earth to friend and foe. We should constantly live for the glory of God and the good of our fellow-men.

Not only the duties but the rights, powers, and privileges



of the citizen of God's kingdom far exceed those of the alien and sinner. In the last part of the last chapter of Mark we have the following account of the last appearance of Christ on the earth to His apostles; of the giving of the great commission; of the wonderful spiritual powers to be conferred on them who believed; and of the ascension of the Lord into heaven, and to a seat on the right hand of God, viz. : —

“ 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

“ 15 And he said unto them. Go ye into all the world and preach the gospel to every creature.

“ 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

“ 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues.

“ 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick; and they shall recover.

“ 19 So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

“ 20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.”

Although the so-called orthodox world has tried to construe the statement of Christ as to the spiritual powers of believers entirely away, nevertheless the inspired writer records the fact that these “signs” did follow with them who believed.

And if these spiritual powers were conferred upon those who believed during the first century of the Christian religion; why may they not be also conferred on those who believe in the eighteenth century thereof?

Is it possible that the constitution and laws of God's kingdom on the earth changes in the course of time and means one thing in the days of the apostles and another now? Is not the Lord a God of order and consistency? Are not all his laws fixed and invariable? Is not the constitution of the kingdom of heaven exactly the same to-day, as it was when set up on the day of Pentecost? Have the terms of the gospel been changed in the least? Are not the conditions of obtaining citizenship in God's kingdom exactly the same now, that they were when that kingdom was organized on the earth? Are not the duties of the citizen exactly the same? And if so, how can the corresponding rights powers, and privileges be different? The position of the orthodox world on this subject is utterly untenable, whatever spiritual powers were conferred on believers, at the setting up of the kingdom, may be conferred on them now; and will be when they fully discharge their duties, and have the natural capacity for the exercise of any of said spiritual powers. The reason these signs and powers do not now generally follow believers, is because the church has compromised with the world, left the spiritual plane and descended to a sensual level; abandoned a union with Christ and organized ecclesiastical parties which are warring on each other and laboring to sustain their own creeds and priests. If the professed followers of Christ would abandon their sectarian parties and platforms, and their selfish, sensual lives; become spiritually minded, instead of carnal minded, as the great mass now are, and return to a true union with Christ, these spiritual powers would be restored as they

existed in the beginning. Not that any one believer would possess all these extraordinary powers, or any one of them in exactly the same degree as others. Such was not the case in the beginning as is fully explained by Paul in the twelfth and thirteenth chapters of I. Corinthians where he refers to these spiritual powers as a part of the constitution of the church and illustrates it by the human body showing that as the latter consists of different parts, head; limbs, etc.; so it is in the church or body of Christ, apostles, prophets, healers of diseases, etc. I give in this connection as a full explanation of the whole subject the twelfth and thirteenth chapter of I. Corinthians, as follows, viz: —

“1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

“2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

“3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

“4 Now there are diversities of gifts, but the same Spirit.

“5 And there are differences of administrations, but the same Lord.

“6 And there are diversities of operations but it is the same God which worketh all in all.

“7 But the manifestation of the Spirit is given to every man to profit withal.

“8 For to one is given by the Spirit, the word of wisdom; to another the same word of knowledge by the same Spirit;

“9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

“ 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: —

“ 11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

“ 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

“ 13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

“ 14 For the body is not one member, but many.

“ 15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

“ 16 And if the ear shall say, Because I am not the eye I am not of the body; is it therefore not of the body?

“ 17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

“ 18 But now hath God set the members every one of them in the body as it hath pleased him.

“ 19 And if they were all one member, where *were* the body?

“ 20 But now *are they* many members, yet but one body.

“ 21 And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

“ 22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

“ 23 And those *members* of the body which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely *parts* have more abundant comeliness.



“24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked:

“25 That there should be no schism in the body; but *that* the members should have the same care one for another.

“26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

“27 Now ye are the body of Christ, and members in particular.

“28 And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

“29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

“30 Have all the gifts of healing? do all speak with tongues? do all interpret?

“31 But covet earnestly the best gifts; and yet show I unto you a more excellent way.”

#### CHAPTER XIII.

“1 Though I speak with the tongues of men and of angels, and have not love, I am become *as* sounding brass, or a tinkling cymbal.

“2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

“3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not love, it profiteth me nothing.

"4 Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up.

"5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"6 Rejoiceth not in iniquity, but rejoiceth in the truth;

"7 Beareth all things, believeth all things, hopeth all things, endureth all things.

"8. Love never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

"9 For we know in part, and we prophesy in part.

"10 But when that which is perfect is come, then that which is in part shall be done away.

"11 When I was a child I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"13 And now abideth faith, hope, love, these three; but the greatest of these *is* love."


Now Paul states explicitly that as the human body has different parts, so the body of Christ, or the church has apostles, prophets, teachers, miracles, gifts of healing, diversity of tongues, etc.; and that no one member has all these, but some one power and some another. If such were the constitution of the church in the days of Paul, who will dare to say that is different now? Christ in His closing revelation imposes dire penalty on whoever attempts to add to or take from His word. What is to become of the preachers and priests who have taken away from the church its spiritual powers? An excuse for this inconsistency is sought in the eight verse of the thirteenth chapter, where the time is re-

ferred to when prophecies shall fail and tongues shall cease. The eighth, ninth, tenth, eleventh, and twelfth verses of the thirteenth chapter of I. Corinthians all refer to the same time, which can be none other than the second coming of Christ. Then indeed shall prophecies, tongues, miracles, faith and hope all cease, when we meet the Lord face to face, and attain to eternal life. In the ninth verse the apostle says, "For we know in part and we prophesy in part."

What was true in Paul's time, is true now, and will remain so until Christ shall come again. The tenth verse refers to the time when that which is perfect shall come; and the twelfth reads "for now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as I am known." This can not refer to anything, but the second coming of the Lord, when we shall meet him face to face and when we shall know him as He even now knows us. Until that perfect time we will "see through a glass darkly," knowing only a part and hoping and believing the remainder.

## CHAPTER II.

### MAN'S DUTY TO HIMSELF AND FAMILY.

AN'S duty to himself, is to obey the laws of his being, physical, intellectual, social, moral, and spiritual. These have already been sufficiently suggested and hinted at, in the last chapter and in the chapters on mind, body, temperaments, and food in the second part of this work. A detailed consideration of these laws would embrace the sciences of anatomy, physiology, cerebral physiology, phrenology, and other sciences, and is impossible in this connection. This work is pre-eminently a suggestive one, and covers too much ground to be elaborate. I must, therefore, refer the reader to works on the aforesaid and other sciences, for the study of the laws of man's being, as they pertain to body, soul, and spirit; and which every human being ought to understand and obey to the extent of his ability.

The general proposition considered in the last chapter, that man should love his neighbor as himself and which is held to include the entire race, of course includes his own family as a constituent part thereof. In fact the Bible teaches us that charity, meaning love, should begin at home. This, of course, implies that every man should have a home and wife and children; and leads to a consideration of the marriage relation.

After God had created Adam and placed him in Eden to dress and keep it, we are informed in the Bible, that He said it was not good for man to be alone, and created a



woman, as "an helpmeet for him." Woman is the complement of man, and it takes the two together to constitute a complete humanity, and lay the predicate for social happiness. Man is so constituted that he can not live isolated. He must have society; and if he is a true man, he craves especially female society. So of woman for man; and the culmination and consummation of this mutual attraction of the sexes for each other, is found in the marriage relation, or the perfect mating and complete blending of one man and one woman, as long as both live. Of course, the grand ultimate object of marriage is the propagation of the race on the earth.

As the support and education of the children procreated, naturally devolves on the parents, we see at once the wisdom, and we may add the necessity, both moral and political, of the marriage relation; so as to fix the legal responsibility on the real parents.

As most women will bear as many children as one man can support and educate, there is no reason for any man having more than one wife at once; so we see that the relation of one husband and one wife is fully sustained, not only by the Bible but by reason and political necessity.

As already stated, the man and woman who enter into the sacred relation of matrimony, should be complements of each other. That is physically and mentally they should be a complete blending of temperaments, so that the two together should constitute a complete humanity; and be in fact as well as in law, one, at least, in all the plans, purposes, and sentiments of life.

So that a harmonious offspring may be generated, developed, raised, and educated. For instance if the man is of the physical or motive, and nervous or spiritual temperaments, with the motive or physical predominating, the woman

should be of the vital, and nervous, with the vital predominating.

To illustrate if the man ranked number five in the physical temperament, four in the nervous or spiritual and only two in the vital temperament; then the woman should rank number five in the vital, three in nervous or spiritual and two in the physical, so that the aggregate of each temperament in the family would be equal; that is physical, male 5, female, 2=7; vital, male, 2, female 5=7; spiritual, male 4, female 3=7. This would give a complete balance of the temperaments in the family, and ought to produce a harmonious blending of the temperaments, and well-balanced constitutions in the offspring.

And so of every other blending of temperaments; there ought always to be a balance of temperaments in the aggregate of the man and woman. And no man and woman should think of marrying without an examination and chart by a scientific phrenologist.

A complete blending of temperaments being secured, the next thing is to know that both parties have sound bodies, strong minds, amiable dispositions, good morals, firm wills, in other words, well developed physiologically and phrenologically: and the woman should not be under twenty years of age, and the man not under twenty-five. They should also be as nearly as possible from the same social plane, have in the main similar tastes, plans, and purposes of life; and should in no way be related to each other by blood; but ought to belong to the same nationality or type at least, and speak the same language. Then if the parties are well acquainted and are certain they love each other, they may marry, and it will be a real marriage; and no occasion in life will likely ever arise for a divorce. In fact no grounds ever could arise for divorce, except the one stated by Christ,

viz., adultery; and that could only be where one or the other consort had an excessive development of amativeness, which under a harmonious system of marriage and procreation, would seldom ever occur.

If the orthodox world, public opinion, and the law-making power, would direct their attention to marriage instead of divorce; and demand the most rigid legislation against the indiscriminate consummation of the former, instead of opposing the latter — they would do society and humanity an infinite service.

Instead of making separations hard to obtain by law, marriage ought to be so hedged in by the law, as to be cautiously and intelligently effected. Every marriage where either of the parties is under twenty-one years of age should be voidable, and so declared upon application of either party to the proper court, unless there is written consent of the parents of the minor, duly acknowledged and of record. No person should be allowed to marry without a certificate of a competent physician as to the real state of his, or her, health, so that the other contracting party may have no fraud practiced. No person should be allowed to marry without a chart from a competent phrenologist, as to the constitutional development, physical, intellectual, social, moral, and spiritual giving, especially the temperamental development; and said chart to be exhibited to the other contracting party. The suppression of any material fact by either of the contracting parties should be regarded as fraud, upon which the other could have the so-called marriage annulled at any time. For instance, if either party is a regular drinker of intoxicants, or opium eater, or a gambler, or criminal of any kind; or is maimed, or malformed so that he or she can not consummate the marriage; or either party is insane, or subject to epilepsy, or ungovernable temper, so as to be

abusive in word or act; in all these and many other cases, the marriage ought to be regarded voidable, and so declared by the proper court, upon application of either party.

There ought to be at least five separations where there is now one, and they ought to occur as soon as the mistake, or the fraud, as the case may be, is discovered, and before children are begotten or born.

In a large per cent of so-called marriages, there never was any real marriage; no blending of temperaments, no union of hearts and souls. No similar views or common purposes in life. No love, and not even sympathy for each other. The man takes to intoxicating drink, and the woman to opium, or some other vice to drown their troubles — while an ignorant, an intolerant public opinion, keeps these people living a life of legalized prostitution; an actual hell on earth. How much more just, and how much better for their peace and happiness, and for posterity, to permit these people to separate in peace, and not continue to procreate bad children, under such evil influences. The great object of marriage, as already stated, is to propagate a healthy and harmonious offspring, and at the same time for the parents to be happy together.

And when all the considerations and conditions upon which legitimate marriage rests are wanting, the sooner a pretended marriage is declared null and void the better for the parties, society, and especially posterity. Of course, the distinction I have drawn between divorces, and the mere annulling of the legal ceremony of marriage will be observed. I do not advocate divorce, where there is real legal marriage, except for grounds stated in the Bible. Where such grounds as I have enumerated, and many others, exist, there is no real marriage, because the conditions and considerations upon which the contract rested did not exist, and



the sooner the legal solemnization is set aside, and the legal prostitution is terminated, the better for the parties and for society.

The great hue and cry now being directed against divorces and separations, should be directed to hedging against indiscriminate, false, and mismated marriages.

When once a true marriage is consummated between proper and competent parties, they are ready for the great duty of "multiplying and replenishing the earth."

It ought to be the leading object of every true man and wife to procreate a healthy, intelligent, moral, spiritual, and progressive offspring. To constantly improve the human race ought to be the leading object of every human being; and I fully agree with O. S. Fowler, the great phrenologist and sexual philosopher, that the grandest margin for the improvement of man is in properly begetting and bearing children. Nothing that can ever be done for the child after its birth will benefit it as much as to have been properly begotten and properly born.

We take all manner of pains and go to every expense to improve our horses and cattle in breeding and rearing, and never think of the immensely greater importance of applying the same rules and the same care to the propagation of our own species. I have already spoken of the vast importance of man and woman both being sound in body and mind, and the complements of each other in constitution and temperaments. It is more important to have the constitution of both parents physical, intellectual, social, moral, and spiritual, toned up to the very highest tension of excellence, when a future being is expected to be generated, because the child takes its leading qualities, and especially the degree of its intensity, from the actual condition of the parents at the time of conception.

There have been many cases of children begotten by drunken fathers, who went reeling through life with all the motions of a drunkard. And any other condition of body or mind transmits itself in the same way. Who would want to have children born of an opium-eating mother? And what sensible woman would want children by a whisky-drinking husband? Not only should the body be clean and healthy, but the mind should be clear and thoughtful, the social feelings lively, the spirits cheerful, and the whole mind active and exalted at the time of conception. Equally important is it for the mother to keep herself as nearly as possible in the very best mental and physical trim, from conception until the birth of the child. She should neither eat nor drink anything intoxicating, gross, or stimulating, and should be as temperate in all things as possible. She should also read good books, have constant access to fine pictures, paintings, statuary, etc., so as to keep up an exalted state of mind, noble thoughts, and pure emotions. All the great men of earth were born of healthy, sensible mothers, whose minds were wrought up to an exalted condition during the time between conception and birth, by some exciting cause or other.

There are many other suggestions, that might be made, but I can not pursue this subject further; will have to refer the reader to "Fowler's Sexual Philosophy," and similar works.

After children are born they are to be supported and educated. Their support is a legal duty devolving especially on the father, and so universally recognized, that it need not be discussed at all.

The proper education of children is one of the most important duties of life. The word educate, comes from two Latin words, "e" which means from, and "duco" to lead,

and the true meaning of the word is to lead out, or develop the powers and faculties of the whole man. Education should be physical, intellectual, social, moral, and spiritual; beginning with the physical man first, so as to lay a firm foundation for the structure to be erected thereon. We never can have a strong and durable building without a good foundation; so we can never have a strong, active, and cultivated mind, without a strong and healthy body. This has already been explained; the mind can only act through its instruments, the brain and body. If the body is weak and diseased, the mind can no more do good work than a woodman can chop wood with a meat ax, or fro.

Nearly everybody send their children to school too young and cultivate their minds at the expense of their bodies. This is like building a house without foundations. The winds and rains of time beat on it, and like the house in the Scripture it falls. The effect of such a course is to stop the physical development, destroy the health, and in thousands of cases the life of the child. Children should first be taught to work; it builds up their physical constitutions and lays the foundation for a permanent mental structure. It also teaches them the value of time, and the necessity of labor; that labor is not only honorable, but a duty imposed on every human being. It also teaches them industry and economy, and makes men and women of them fitted for the active duties of life. No child should be sent to school under eight years of age, and then only kept at books a few hours each day. They should be taught much by object lessons and lectures; instructed in manners and morals and gradually taught to reason, while their memories are being crammed with information. In short, every teacher should be a scientific phrenologist, and phrenology, practical physiology, hygiene, and every thing pertaining to man and the



laws that govern him, should be taught in every school, public and private; and no teacher should be employed, who will not teach and develop the mind of the child in equilibrium, keeping the physical, intellectual, social, moral, and spiritual powers equally developed and balanced.

The curriculum obtaining in our colleges, high schools, and universities, which has been perpetuated from the dark ages to the present time, should be radically reformed; Greek and Latin should be stricken out of the regular list of branches and the natural sciences substituted.

Anatomy, practical physiology, phrenology, cerebral physiology, zoology, botany, mineralogy, geology, natural philosophy, chemistry, and every other branch of natural science, should be taught in every school and college, instead of the dead languages. Let mathematics in all its branches remain; also the English language, rhetoric, logic, political economy, and the other branches now taught, except that the so-called sciences of mental and moral philosophy, should be substituted by phrenology. Of course those wishing to study the dead languages could do so, as an exceptional or irregular course. No person can expect to learn every thing in a life time, even if it equaled that of Methuselah; and in the little time that most people have in this busy life to get an education, really very little can be learned well. Therefore the true idea of an education should be to learn that which will be of the greatest practical use in life.

In the first place after learning to read and getting a general knowledge of geography and history, acquire all the knowledge which is absolutely necessary to a healthy, intelligent life, such as a thorough knowledge of ourselves and the laws which govern us, physical, intellectual, moral, social, and spiritual.




Early in our course of education we should begin to compose, and to speak extemporaneously, so as to excite and arouse thought. The very gist of education is to learn to think correctly — reason logically and be able to arrive at just and correct conclusions upon all the practical purposes and real duties of life. By studying Nature and Revelation together, and by reasoning correctly from authentic data and established premises, we will be able to arrive at correct conclusions, as to most of the fundamental truths, imbedded in nature, and underlying man's constitution; as well as upon the great practical issues of society and government; and the necessary individual duties of life, which we owe first to our Creator, then to ourselves and families, and lastly to the State and society in general.

Such an education and such training as is here indicated is due to every human being. Give them this and with good health, good morals and well-trained minds. They will work their way through the world without inherited property.

In fact, the less property left to children the better, it is almost invariably squandered, and leads to idleness, dissipation, vice, and crime. One generation amasses property, and the next squanders it, — is the rule in American society. It had better be neither amassed nor squandered in large quantities, as both processes develop some of the worst traits of human nature.

## CHAPTER III.

### MAN'S DUTY TO THE STATE.

AN in his present state of existence is subject to two systems of government. First: Divine government, embracing the laws of Nature and Revelation. Second: Human government, as it applies to a man as a member of society, fixing his relations therein, and regulating and restraining his conduct. Had Adam maintained his primeval condition, the laws of God, natural and revealed, would have been sufficient, and no human government necessary, as no man would have had any disposition to invade the rights of his neighbor. After the fall, the disposition to disregard the rights of his fellow-man, was at once developed, in the tragic fact of the murder of his brother by the first-born of men. This aggressive and devilish spirit went on from bad to worse until God himself declared that "every imagination of the heart of man was evil." He therefore destroyed this wicked and degenerate stock of men, and from righteous Noah, produced a new and better type of humanity. But the effects of the fall descended with the race, and the sad fate of the antediluvians demonstrated the necessity of human government. A temporal power, with authority from society in the aggregate, was needed to punish evil doers and restrain them from trampling upon the rights of their fellow-men. The peace, order, and very existence of society absolutely demanded it. Hence God, in addition to the power conferred on Adam, to multiply and replenish the earth, and have dominion over the lower

animals, delegated to society through Noah the fundamental principles of human government, by directing that blood should be required for blood, and life for life. The day of judgment is too long a delay of punishment for beings so much disposed to evil as most men. Hence, the necessity of a temporal power to restrain men from trespassing on their fellow-men, and to inflict speedy punishment when wrongs are committed.

It will be seen at once that the leading object of human government is to protect the person and property of citizens and to preserve peace and order in society. In return for the protection, which the State agrees to afford every citizen for all his rights, the citizen on his part agrees to obey the laws, pay his part of the expenses of the government, and, when called on, assist in defending the State and its citizens. It will, therefore, be seen that the rights and duties of the citizen are reciprocal, and the duties grow out of the rights. Hence, I shall in this chapter consider the right and duties of the citizen under the State government in connection.

In the first place, it must be borne in mind that as every human being is a creature of God, all have equal rights under the laws of nature. In forming the State or human government every person comes in and becomes a citizen upon an exactly equal footing, and every citizen is entitled to an equal voice in the formation of the State and the enactment of the laws, which are to govern him or her, and regulate his or her rights. Every human being, who is responsible by being sane and having arrived at years of accountability, is entitled to an equal voice in determining, first, what shall be the character and form of government; whether it shall be a monarchy, aristocracy, republic, or democracy; what the constitution of the State shall be and

what powers shall be delegated therein, to the State, and what retained in the people. Every responsible citizen is also entitled to an equal voice in the selection of the officers and rulers, who are to administer the government when formed. And in return every citizen owes allegiance to the State, must pay taxes to support it, and assist in its defense when necessary. It is argued by some that the right of suffrage, or the right to a voice in the government which regulates our lives, liberties, and property, is a conventional and not a natural right. I reply that it is both a natural and a conventional right. It is a natural right for the conclusive reason already given, that under the laws of nature and of God, every human being has equal rights; and for the further reason laid down by Blackstone and law writers generally, that all human laws are based on natural laws and the revealed law of God and must conform to them. This right to a voice in the government is also a conventional right for the reason stated in a previous chapter, viz., that man is a dependent being. He is born utterly helpless and has to be cared for by his parents until years of legal accountability, which by common consent has been fixed in our government at twenty-one years. Also, some are born idiots and never have sufficient capacity to take care of themselves; others become insane and have to be restrained, governed, and cared for by the State. These persons having no capacity either for their own government, or that of the State, are excepted by the State, and are not allowed a voice in the government. The right of suffrage is, therefore, to this extent at least, conventional. But among thoroughly competent and responsible human beings the State has neither right nor power to make any distinction on account of sex, race, color, or previous condition, as to who shall vote or have a voice in the government.



Under our government woman is a citizen, and as such her equality of civil rights are recognized by the constitution and laws of the United States and of the several States, and so universally held by the courts in repeated adjudications. It, therefore, logically follows, both from the laws of nature and the fundamental municipal laws of the country, that woman is entitled to a voice in the laws which regulate her rights of person and property, and bear with equal weight on her as on man; and statutes in derogation of this right are unjust and oppressive.

Our independence was achieved in the Revolutionary War upon the issue made by the colonists that, that Great Britain was taxing them without allowing them representatives in Parliament. We ought at least to be consistent, if we have no respect for natural rights. In every State in the American Union the property rights of women are now recognized to a greater or less extent. She pays taxes on her property and yet is allowed no voice in making the laws which govern her and tax her property. But it is alleged by some that although woman obeys the laws and pays taxes she does not go to war. In the first place no war is justifiable, except in defense of the State and the people, and only on the side of those who are defending their homes, families, and country. And all history records the fact that in wars of defense woman has done her part not only in the fighting, but in all the preparatory part for the fighting; and in nursing the sick and wounded, and in producing supplies for the army as well as supporting the family at home. Besides, this proposition, if it proved anything would prove too much; more than half the men never go to the field of battle, some are regarded as too old and exempted by law, others are physically unable and exempted; some preach and some teach; and some follow other avocations regarded

as necessary to society, and are therefore, exempted; and nobody has ever heard of these men being deprived of their vote because they do not bear arms and go to the battlefield to slay their fellow-men. The reciprocal rule of right and duty is just as I have laid it down and can not be otherwise. Every competent and responsible citizen is entitled to an equal voice in the government and to a vote in the election of all its officers. And in return must obey the laws; pay the taxes on the property he or she owns, and assist in the way he is best qualified; that is performing the labor he or she is best fitted to discharge in the defense of the State, and the support of society, in times of war, insurrection, epidemic, famine, flood, cyclones, or any other calamity. After a government is established, has its form fixed and its powers defined by the voice of its citizens; it becomes necessary to elect officers and rulers to conduct and administer the law. Ambitious, selfish, unprincipled men generally seek these positions, for power and plunder; and it is the history of all governments that they rapidly become corrupt and despotic, unless the mass of the people are intelligent and vigilant. Eternal vigilance is said to be the price of liberty. The ballot box is the very citadel of liberty. The right of every citizen to vote, at a free and fair election, and to have the vote fairly counted, and the real result announced is the right preservative of all other civil rights. Any government which disfranchises a part of its citizens, or allows the ballot box to be corrupted or permits a fraudulent count of the vote and a false result announced is on the verge of revolution. Whenever the people can not right their wrongs and relieve themselves of corrupt officers through the ballot box they will sooner or later resort to the bayonet.

Next, after securing free and fair elections and an honest count of the vote we should look well to the characters of the

officers elected. It has been a maxim for more than a quarter of a century with the writer, that unless the American people looked more to the moral character of the candidates for office and less to their party relations, republican government would prove a failure. Much that has occurred in the United States during the last twenty-five (25) years has justified that opinion. Thomas Jefferson, who did more to guard the rights of the people against corruption and monopoly than any other American citizen, laid down the test of official qualification nearly a hundred years ago, as follows: Is he honest? Is he competent? Is he faithful? In these degenerate times, we will have to add another qualification, and ask, Is he sober? Intoxicating liquors and money are the two great mediums, through which the United States' government and all the State governments have become corrupted; and the liquor traffic is the great power which is controlling elections and ruling and ruining the country. Great corporations and monopolies, through the medium of money and intoxicating liquors, control corrupt officials after they are elected; but these officials secure their election generally through the power of the liquor traffic, which manipulates the party machinery, and controls the vote in primaries and party conventions.

This corrupt state of affairs will continue until good citizens put themselves above party, and exercise their sovereign right regardless of cliques and conventions; and vote for no man for any office who is not honest, competent, and sober.

Now, let us go back to the principle of taxation and briefly consider the authority for it, and the enormous abuses that have grown out of the exercise of this power in the United States. The general government and all the State govern-



ments, having become corrupt, have necessarily become extravagant, the people are unjustly oppressed with taxes, direct and indirect in all the States. Now, what is the warrant or basis of taxation? Simply this: if we receive the protection of the government, to person and property, we must pay the expenses of the government; whatever the legitimate expenses of the government are—is a just tax on the people, provided it is uniform and bears equally on rich and poor according to their means. No government has a right to rob men of the result of their honest labor to protect the interest of some privileged class or for the exclusive privilege of some corporation; or for corrupt and drunken legislators to squander on fraudulent claims.

The fundamental law of man's life on this earth is that of labor. The edict of the Almighty to Adam that "in the sweat of his face, he should eat bread, until he should return from the ground from whence he was taken," is equally imperative on every human being. Every person who is not engaged in some useful employment, physical or mental, is violating the fundamental law of life and on the highway to ruin. Idleness leads to vice, and vice to crime. The converse of this law is equally true. While labor is the inexorable law of life, every human being is entitled to the fruits of his or her own labor; subject only to such taxation as is necessary to support the legitimate expenses of the government. All taxation outside of this is unjust to the producing classes, the only creators of wealth.

The second great law which pertains to labor, is that which requires a division of labor among men, and necessarily leads to trade and the laws of commerce. One man is a farmer, another a stock-grower, a third a merchant, a fourth a manufacturer, and a fifth a mechanic. As of individuals, so of countries. One is agricultural, another manufacturing, and



another stock-raising. The people of each locality require the products of all the others for subsistence. Hence the necessity of exchange, and here is the field for the merchant and carrier. Railroad companies are the great modern carriers. The construction of railroads requires such immense sums of money that individuals can not build, equip, and run them. It, therefore, devolves on the State to perform these great works which society requires ; and which individuals can not perform ; or else confer the power on corporations to do so. In the United States these extraordinary powers have generally been conferred on corporations ; in fact in too many instances has this been done, for experience has demonstrated, that government as the *quasi*-corporation and agent of the people is less selfish, and oppressive than soulless private corporations. For instance, in the matter of the telegraph the people have been greatly oppressed by exorbitant charges of the corporations controlling it. While there is no reason why the United States government should control the postal department, that does not equally apply to the telegraph the people should demand and require the latter to be consolidated with and become a part of the postal department. Were this done the cost of telegrams would not be one-fifth what it now is. So far as railroads and other public carriers are concerned, it is probably best to leave them to individual enterprise and corporative effort. But in granting charters and exclusive privileges to these corporations, whether by United States government, or the States, the legislature should always reserve and express in the charter or act of incorporation, full and exclusive control of every thing, including regulation of all charges for service ; and the power to repeal the charter when the public good requires it. The neglect of the United States Congress, and the legislatures of the several States, to do this has put the people

almost entirely in the power of the corporations ; and the excessive charges of the railroad companies and other carriers is depriving the producer all profit on his labor. The excessive tax on produce in the way of freights on the one end and the high tariff on the goods the producer receives in return for his produce, on the other end — are to-day effectually robbing American labor of its just reward. The tariff should be reduced to a very low rate on the necessities of life and imposed principally on luxuries and poisons ; while the charges of railroad companies and other carriers should be regulated by law and reduced to a reasonable basis.

There is a third law closely connected with that of labor and commerce, to which, I also call attention, and this is the law of money. In the early ages of civilization it was found that a mere system of barter or exchange was too inconvenient for the purposes of legitimate commerce ; and society was compelled to invent a medium of exchange, which we call money ; it is a representative and measure of value and a tool of trade. It is necessarily a creature of the law and controlled by the government, as no individual or corporation could have the right to make a measure of value and a tool of trade, for the entire people. Hence it is everywhere conceded that the making of money is one of the sovereign prerogatives of the government. It necessarily follows that the government can make this measure of value, or tool of trade, out any material it sees fit ; and, as a matter of fact, the United States government has already at various times used a number of different commodities in making money, such as gold, silver, copper, paper, nickel, etc. All money should not only be issued by the government, but should be a legal tender for all debts, public and private, so that all kinds of money would always be at par with all

other kinds, no matter what the material used in its creation. The legal tender quality is the essential principle of money; no money which is a legal tender for all debts, public and private, can any more depreciate than a pound weight can grow lighter or a yard measure grow shorter. It is true that the more money in circulation, the higher will be the price of labor and of property; but this is fair for all with the great advantage that it furnishes ready employment for labor, facilitates exchange, and stimulates trade. There has never been at any time in the history of the United States a sufficiency of money in circulation.

During and immediately after the late civil war, money was more plentiful than ever before or since, being about fifty dollars *per capita*; and this was the most prosperous era with the producing classes known in the history of the nation. If the United States government, which now keeps in circulation only about twenty dollars *per capita*, would put into circulation not less than fifty (50) dollars *per capita* of the entire population of legal tender money, an era of prosperity unparalleled, would immediately follow, and would continue as long as the volume of money kept in circulation remained at that ratio; and such a thing as a financial panic would never be known. In order that the volume of money in circulation, may always be sufficient, and never too large for healthy business operations, the making and issuing of money should be exclusively controlled by the government. This sovereign prerogative should never be farmed out to individuals or corporations; for self-interest is too often an obstruction in the way of the public good. Hence, it follows that banks empowered to issue and circulate money should never be permitted in any just government. The national banking system existing in the



United States, is nothing more nor less than legalized robbing on the labor of the country. Under the existing laws they can expand or contract the volume of money in circulation at pleasure, producing panics at will, for their own speculative purposes, to the great injury of the producing classes.

I can not close this chapter without alluding to one other duty which every citizen owes the State, or the people who constitute the State, and that is, providing public education. The education of the individual as a benefit to himself has been shown already. It is equally important to the State, for every citizen being entitled to a voice in the government, ought to be sufficiently informed to understand the constitution and laws under which he lives and which he has a voice in making. It has already been shown that the duty of education devolves on the parents; but many children are left orphans, and many have parents too poor, too ignorant, or too vicious to educate them. The result is, from these and other causes a large per cent of the population go uneducated unless the State attends to the matter. These unfortunate children grow up in ignorance, and having neither instructors nor protectors, naturally gravitate into intemperance, which is the great pathway to crime and pauperism. Statistics clearly show that three-fourths of the crime and pauperism which curses society is occasioned, either directly or indirectly, by the liquor traffic; and falls mainly on the uneducated classes.

The immense amount of crime existing, mainly among the uneducated, and caused by the liquor traffic, necessitates expensive criminal courts and prisons, and consequently high taxation. So that, taking a practical business view of the matter, it is cheaper and better for the State to educate



than punish. The State and the people are directly interested in removing ignorance, the liquor traffic and all other similar evils from the land. The maxim that "an ounce of prevention is worth a pound of cure," applies with equal force to the body politic as to the human body. Every State wishing to reduce taxation and prevent crime, pauperism, and suffering should at once abolish the liquor traffic, and establish an efficient system of public free schools.

## CHAPTER IV.

### THE DESTINY OF MAN.

HAVING shown that man, in his present state, is threefold, possessed of body, soul, and spirit, if I am able to show what becomes of each of these three parts of man, I shall have, to some extent at least, given his destiny. That the body is animal, constituted entirely of refined particles of organized matter is conceded by all. That it becomes disorganized at physical death, and returns to its original elements in the earth and air, is the observation and judgment of all men, and all history. This view is also conclusively sustained by Revelation. The Creator addressing Adam, says: "For dust thou art and unto dust shalt thou return." That this has reference to the body alone is shown by Solomon in Ecclesiastes twelfth chapter and seventh verse, where he says: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." I take it, therefore, as true, that these animal bodies are never resurrected. That at physical death they return to their original elements, and become part of matter in general. In fact, they are continually dying, and renewing, and at the end of each seven years, the entire body is said to be wholly renewed. So that a person dying at seven years of age, would not possess the same body, as to actual particles of matter, that he had at birth. There is, therefore, no reason in Nature or Revelation, why these animal tenements, occupied during this natural life, and taken down at physical death, should be restored at the resurrection. In fact, Paul

teaches in the fifteenth chapter of I. Corinthians, that such is not the case; and among many other things says: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."

But there is a resurrection of a body, not this animal body, but the spiritual body, as fully explained by Paul in the aforesaid chapter. The forty-second, forty-third, and forty-fourth verses of the fifteenth chapter of I. Corinthians reads as follows: "And this is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body."

This spiritual body was clearly recognized as the counterpart of the natural or animal body, in the case cited in the first chapter of the second part of this work; when the man thrown from the wagon received such a shock that his spirit and spirit-body, left the animal body lifeless in the ditch and temporarily entered the spirit world. A similar experience is reported by Bishop Bowman, in a recent sermon in Philadelphia, as follows, viz.: —

**"THE GATES OF DEATH — BISHOP BOWMAN TELLS OF HIS EXPERIENCE IN THE BORDER LAND OF THE OTHER WORLD.**

"On my return home from Japan, I preached in California and probably overworked myself, and, on the last Sunday in February, after holding divine service in my St. Louis church, I returned home, when I was immediately taken sick with a lingering fever, which the physician predicted would end fatally. At this point I seemed to fall into a kind of ecstasy, when I actually did not know whether I was alive or

dead. I imagined that I was on board a most magnificent ship, and heard the Captain say "Stop her!" and which I thought to be the voice of my Divine Master, when my young eighteen-months-old child, who had died twenty years ago, came to me and said that she had heard that I was coming and had come to meet me. After some little conversation, which I do not recollect, she said: 'Do you think that I have grown, papa!' She then rose in a form of glory which I have never before witnessed, and never more expect to see until I die, and then returned to her usual state, saying that she had come in that shape to see if I should know her. She then said that many friends had asked after me and were awaiting my coming, and that an old lady and gentleman had taken her up and kissed her, saying that her papa was their boy. I then asked her where her mamma was. 'O, she is off doing something for the Lord, but will be at the wharf to meet us on our arrival.' All this left an impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world; and although it is peculiar for me to say that I was dead, it seems as if I was not in the body." — *From a recent sermon in Philadelphia.*

The following case reported by Dr. Brittain, illustrates the same proposition, viz.: "An eminent Presbyterian divine in New York, was borne by disease to the portals of the invisible world. He had a distinct consciousness of his condition. Veiled in light his spirit rose and hovered over the body. He could distinctly see the wasted form stretched on the couch beneath him, pale, pulseless and cold, but his immortal spirit was thrilled with inexpressible peace and joy. Just then his wife, to whom he was tenderly, but strongly attached, called to him, with deep earnestness of undying



love. The potent magnetism of that loving heart, counterpoised the attractions of the spheres; and even recalled the unshackled spirit from the heavens, just opening to receive it; and he returned to the body." I also cite in this connection the following case, reported by Dr. Brittain on pages 479 and 480 of his work on *Man and His Relations*, viz.: —

"The case of Rev. William Tennent, of New Jersey, a clergyman of the Presbyterian branch of the church, is one of the most remarkable on record. While conversing with his brother in Latin, respecting the state of his soul, and his prospects in the life to come, he expressed doubts concerning his future happiness. Just at that moment he suddenly lost the power of speech and voluntary motion; he was apparently insensible, and his friends believed that the spirit had vacated its earthly tabernacle. Arrangements were accordingly made for the appropriate solemnities; but his physician, who was also a warm, personal friend, was not satisfied, and at his request the funeral rites were delayed. Three days had passed; the eyes were rayless, the lips discolored, and the body cold and stiff. The brother insisted that the remains should be entombed. The critical hour at length arrived; the people had assembled, and the occasion was about to be solemnized by appropriate ceremonies, when the whole company was startled by a fearful groan! The eyes were opened for a moment, but closed again, and the form remained silent and motionless for an hour. Again a heavy groan proceeded from the body, and the eyes were opened; but in an instant all signs of returning animation had vanished.

"After another interval of an hour, life and consciousness, with the power of voluntary motion, were measurably restored. After his restoration it was found that Mr. Tennent had lost all recollection of his former life, and the

results of his education and experience were wholly obliterated from his mind. He was obliged to learn the alphabet of his vernacular. His memory at length returned, and with it his former mental possessions; but his doubts respecting the future life were all dissipated forever. During his absence from the body he was intromitted to the heavens, and like Paul, heard and saw things unutterable. The trances and visions of the ancient prophets and apostles were intrinsically no more remarkable than this experience of Mr. Tennent."

The foregoing cases clearly prove the main proposition here set forth, viz.: that at physical death, the spirit with its spirit body, leaves the natural or animal body, and passes into the spirit world. Also that there are exceptional cases, such as these just reported, in which the great love and influence of family and friends, have retained the soul in the body, and have called back the freed spirit, to again occupy for a time its earthly tenement.

Such was evidently the case with Jairus' daughter, whose spirit was restored by Christ as recorded in Luke viii: 49-56. The spirit had left the body, but the soul yet remained in it. Hence the language of the Lord, "Weep not, she is not dead." And although they laughed him to scorn, "He took her hand and said, Maid, arise; and *her spirit came again*, and she arose straightway."

We have in the resurrection of Christ from the dead, a certain pledge that if we accept the terms of the gospel, our spiritual bodies, will be resurrected, and will come up from the unseen world to meet Him at His second coming. But some one is ready to suggest that it was the natural body of Christ that was raised. I reply that either Christ was raised in His spiritual body, or threw off the natural body in some mysterious way before His ascension, as Paul says,

“flesh and blood can not inherit the kingdom of heaven.” I wish here to draw a clear distinction between these spiritual bodies, and the spirit itself; which also comes forth from the spirit world at the time of the resurrection, occupying its spiritual body.

We must not forget that the spirit is the immortal part of man — that it is directly imparted by the Spirit of God at the creation of each human being; that its union with matter, produces the present animal life, or soul of man; and when it leaves the body, it takes with it the soul as a spiritual body, to occupy in the spirit land; while the body is left to die; and in the language of Solomon, “the dust returns to the dust as it was; and the spirit to God who gave it.” That is when the spirit leaves the animal body, it goes to the spirit world, which I believe is immediately around this natural world; but to what extent it extends, and where its central and principal location is, we have no means of knowing. Speaking from the natural standpoint, it is the great unseen world, called in Greek Hades, and erroneously translated “Hell,” in the King James Version of the Scriptures. It is the intermediate state occupied by both spirit and soul, from physical death until the respective resurrections. That is, from death to the first resurrection in the case of the righteous; and from death to the second resurrection and general judgment, in case of the wicked. The resurrection of the wicked is after the millenium, and 1,000 years later than the resurrection of the righteous,

In the very nature of things there is a separation of the righteous from the wicked in the spirit world; and that part occupied by the righteous is called in the Bible, Paradise. Here, the righteous are arranged in schools and groups, and classified according to their respective spiritual progress.

But whence come these spiritual bodies, in which all the



dead, both righteous and wicked, are to be raised? They can not be our present natural, or animal bodies, because they return to dust at physical death, and become part of matter in general. I hold that the spiritual body, which is occupied by the immortal spirit, and which comes up from the spirit world at the resurrection of both the just and the unjust is nothing more nor less than the soul. It is the reflex and exact image of the spirit itself. It is found in the natural body during our present existence and is the exact counterpart or copy of the body, the only difference being that the body is animal and the soul is spiritual. As already shown in previous parts of this work, the soul is the result of the union of spirit with the organized matter of the body. The soul grows and develops as the body grows and develops, and the one is the exact image and counterpart of the other. In a previous part of this work I illustrated the relation of spirit, soul, and body, in our present state of existence, by a walnut. The outer hull, or skin, represents the body; the inner hull, the soul, and the kernel, the spirit. The hulling of the walnut when ripe, or the taking off the outer rind or skin, represents physical death. A much more durable hull or case continues to enclose the kernel; this represents the soul, which continues to be the habitation of the spirit, though the intermediate state. The natural or animal body is thrown off at physical death. But the spiritual body remains the house and habitation of the immortal spirit in the spirit world, throughout the intermediate state.

This is evidently what the Apostle Paul refers to in his second letter to the Corinthians, when speaking of physical death, in the first verse of the fifth chapter, he says: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands eternal in the heavens." Now the "we" here



spoken of by Paul, is necessarily the immortal spirit, and he is discussing the question of necessary habitations for the spirit and means to teach Christians not to fear death, because when this earthly tabernacle is dissolved, we have a house of God, not made with hands, which we will occupy. In other words, when the natural or animal body dissolves, the spirit will occupy its spiritual body. And he uses the present and not the future tense. He does not refer to the resurrection, a time far in the future, but speaking even before physical death, the apostle says: "*We have* a building of God, a house not made with hands," etc. This clearly shows that the spiritual body already exists before the natural one is dissolved; that the new house not made with hands is already erected before the old physical or animal tabernacle is taken down. There can be no doubt that we are, even in the present life, already in possession of our spiritual bodies or souls, and that our natural, or animal bodies are but the reflex or image of our spiritual bodies. If all men were clairvoyants and could see with spiritual eyes, we would behold in every human being a spiritual body, of which the natural, or animal body, is but the reflex and external habitation; we could also behold the spiritual bodies of our departed friends, looking exactly as they appeared to us in the natural body. Hence it is that Paul, in discussing this question in the fifteenth chapter of I. Corinthians, uses the present tense, and says "there is a natural body and there is a spiritual body." Both are existing together in every human being.

At physical death the animal body is thrown off, just as the butterfly leaves its chrysalis state. Henceforth the spirit appears, in a new and more glorious body, and occupies a higher and happier state of existence. The righteous and the wicked alike enter the spirit world, or intermediate

state, in their spiritual bodies, or with spirit and soul still united; and though the spirits of all are immortal, the souls, or spirit bodies, are not immortal. The spiritual bodies of the righteous will attain to eternal life, and consequent immortality at the first resurrection, when Christ comes the second time, with power and great glory, to establish a perfect kingdom on the earth as He already has in heaven. "Blessed and holy is he that has part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and will reign with him a thousand years." Rev. xx:6. But the souls or spirit bodies of the wicked, who have no part in the first resurrection, are subject to the second death; and never attain to eternal life and immortality. They remain in the spirit world during the thousand years of the millenium, and come up at the second resurrection, when the great white throne appears, and the general judgment begins. All whose names are not found in the Book of Life, are brought before the Judge of the quick and dead — "Judged according to their works," and then cast into the lake of fire, which is called the second death. As the best explanation of the order of these momentous events, I here copy entire the twentieth chapter of Revelation, with five verses of the twenty-first chapter, as follows: —

1 "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,

3 "And cast him in to the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 "And I saw thrones, and they sat upon them, and judg-

ment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 "But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 "Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 "And when the thousand years are expired, Satan shall be loosed out of his prison,

8 "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 "And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them.

12 "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life; and the dead were judged out of those things which were written in the books, according to their works.

13 "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 "And death and hell were cast into the lake of fire. This is the second death.

15 "And whosoever was not found written in the book of life was cast into the lake of fire.

1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

From the foregoing account of the judgment it clearly appears that the righteous have no part in it. How could they and any be saved? All who pass before the judgment bar, are to be punished "according to their works;" and as all have sinned, and come short of the glory of God, none could possibly be saved. All whose names are not found in the Book of Life are cast into the lake of fire, which is the second death, and are punished "according to their works," some more and some less, as they have been more or less



wicked. But those whose names are found in the Book of Life, are neither judged nor punished. And who are they? They are the righteous whose sins have been remitted and blotted out, through faith in Christ and obedience to his commands; who have had part in the first resurrection, and who have thereby already attained to eternal life; whose souls are saved, by being made the immortal bodies or habitations of their immortal spirits. The only judgment to which the righteous are subjected is one which determines the amount of reward to which they are entitled for good works. But the soul or spirit bodies of the wicked having no part in the first resurrection, are subject to the second death, and are destroyed forever in that lake of fire. "Whosoever was not found written in the book of life, was cast in the lake of fire." Rev. xx:15.

This of course refers to the souls, or spiritual bodies of the wicked, and not to their immortal spirits; for in the very nature of things spirit is not subject to death or destruction in any form. But the Bible informs us that the soul is subject to the second death unless it attains to eternal life, by accepting Christ, through the terms of the Gospel. "The soul that sinneth, it shall die." Ezek. xviii:20. It is this destruction of the souls of the wicked, which is referred to by Christ in the twenty-eighth verse of the tenth chapter of Matthew in the following language. "Fear not them which kill the body, but are not able to kill the soul; but fear him which is able to destroy both the soul and body in hell." The following deductions may be drawn from the foregoing words of the Savior: First, the spirit is not subject to the second death; Christ only speaks of the destruction of the soul and body in hell. Second, the destruction of the soul or spiritual body is to be complete, and not an endless never dying torment,

as maintained by the orthodox world. What interest or purpose could a God of love have, in having the souls or spirit bodies forever burning? They have failed to answer the purpose of their creation and are of no further use. They are simply burned up like chaff or any other refuse matter, that is of no further account. The word, "body," as used by Christ, has reference, no doubt, to the spiritual body, the word soul refers to the life existing in said body, by virtue of its union with the immortal spirit, and which life of course ends, when the spiritual body is destroyed, leaving the spirit without a habitation, to wander in space, ever seeking bodies to occupy as did the evil spirits in the days when the Lord was on the earth, and as they are probably yet doing. These wicked spirits, who are to lose their souls or spirit bodies, by the second death, are referred to by the Lord in the last chapter of the Bible, and among the last words of his revelation to man. After the great white throne has appeared, and the wicked have been judged according to their works, and their souls cast in the lake of fire, which is the second death; after the old heaven and earth have passed away, and the new heaven and earth appeared; and after the heavenly city has come down from God out of heaven, as the final abode of the righteous throughout eternity, where sin, disease, pain, and death can never come, where the saints are to forever have access to the tree of life: among the last words of Christ to John, as recorded in Rev. xxii: thirteenth, fourteenth, and fifteenth verses, we have this language: "I am Alpha and Omega, the beginning, the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city. For without are dogs and sorcerers and whoremongers and murderers, and idolators, and whoso-

everloveth and maketh a lie." Who are these outside the heavenly city, after the righteous are eternally secure within? Evidently the immortal spirits of the wicked, who have lost their souls or spirit bodies by the second death. In common with all men they lost their natural or animal bodies by physical death; and having rejected the terms of salvation, they have also lost their spiritual bodies, by the second death, and are now left without bodies or habitations, to wander forever in outer darkness, as other evil spirits, for endless ages, no doubt have done.

In the economy of God, it seems necessary to the individual existence and happiness of every human spirit, that it should have a body or habitation in which to dwell. Had Adam and all his posterity obeyed God, access to the Tree of Life, in the original Paradise, would have secured the continued existence of these natural or animal bodies, but sin brought physical death and the loss of the natural body. The spiritual body may be saved and attain to eternal life at the first resurrection, if we accept the terms of salvation presented by Christ. But if we reject the terms of the gospel, we fail to secure eternal life for our souls or spirit bodies, they become subject to the second death, and are destroyed in the lake of fire. This leaves the spirit without a body or habitation, to wander in outer darkness, and lead an unhappy existence. What may be the final fate of these wicked spirits I leave to the mercy of God. That their spiritual bodies are destroyed as effectually as are the animal bodies of all men, is as certain as that the second death follows the first or physical death. Having failed in the purpose for which they were created, being of no further account in the economy of God, they are burned up like chaff. This is "the day that shall burn as an oven" referred to in



Malachi, iv:1; and their destruction is explicitly, stated by the Lord himself, in the passage already quoted in Matthew, x:28.

The souls or spirit bodies of the righteous are to receive the gift of eternal life at the second coming of Christ. This grandest event of the universe is referred to by Paul in the sixteenth and seventeenth verses of the fourth chapter of Thessalonians as follows, viz.: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then follows the thousand years of the millenium during which the wicked shall remain in the spirit world. The devil is chained and perfect peace prevails on the earth. The kingdom of heaven which now exists on the earth in a very feeble and imperfect condition, is then established in its full spiritual power; and Christ, with his redeemed saints, will appear in person, and reign on the earth, as well as in heaven. There being perfect peace, the inhabitants of the earth will be more spiritual than now; a large percentage of the population will be clairvoyant and clairaudient; and will meet and converse with the saints at pleasure.

But at the end of the thousand years, the devil will be loosed a little season, and will stir up the nations of the earth to war against the saints; when fire from heaven will destroy the rebellious hosts, and burn up the old earth, and everything that pertains to it.

Referring to this grand catastrophe, Peter in his second letter in the third chapter and tenth verse, says: "The heavens shall pass away with a great noise, and the elements



melt with fervent heat; the earth also and the works that are therein, shall be burned up.

Then shall appear the new heavens and the new earth; and the new Jerusalem, or heavenly city, will descend to the new earth as man's eternal home, where the saints will forever have access both to the river and the Tree of Life. "God will make his tabernacle with men," and "we shall meet Him face to face," as Adam and Eve did in the original Paradise. But with this grand and happy difference: Adam was mortal and in a probationary state. He might obey and live, or rebel and die; and he chose the latter. But when we reach that glorious and ultimate Paradise, we will have attained to eternal life, and immortality of body as well as spirit; and will be no longer subject to temptation, sin, pain, disease, death, or evil in any form. And we will pass the endless ages of eternity in the love and service of the great Father, ever growing, developing, and progressing in knowledge, wisdom, love, and happiness.

## CHAPTER V.

### CONCLUSION.

**I**N the foregoing chapters I have in the main discussed distinct propositions, and proceeded directly to the legitimate conclusions, without stopping to express incidental opinions.

The line of discussion has naturally lead me over much controverted ground; and no doubt the reader would prefer to have at least a fuller statement of the writer's position upon some of the subjects incidentally touched or alluded to. Directly connected with the great subjects of soul and spirit, and dependent on a proper definition of each, is the question of

### SOUL SLEEPING.

The fatal blunder of the leaders and teachers of the so-called orthodox world, in assuming that soul and spirit are synonomous terms, has not only led to much error and confusion in the religious world, but has given the advocates of "soul sleeping" a great advantage in the controversy on this question.

The soul sleeper, in common with the orthodox teacher, assumes that soul and spirit are synonomous terms; and then proceeds at once to array all those texts of Scripture, which refer directly to our present natural or animal lives, as proof conclusive that man has no conscious existence from physical death until the resurrection. That the soul, or spirit, which is the same thing, sleeps through the intermediate state.

All that is necessary to meet this, is to take the position that I have taken and attempted to establish, that soul and spirit respectively represent distinct parts of man. That man has an immortal principle in him that never dies and never sleeps; and that deathless principle is called the spirit. Hence, it was that Christ, arguing with the Sadducees on the resurrection, cited the language of God to Moses at the burning bush, when He said He was the God of Abraham, Isaac, and Jacob, when those worthy patriarchs had then been physically dead for from four hundred to six hundred years. And the Lord significantly added that God was the God of the living and not of the dead. The same great truth was also demonstrated, when the spirits of Moses and Elijah, hundreds of years after physical death, appeared to Peter, James, and John at the transfiguration of Christ. Whatever the soul may do, the spirit never sleeps and never dies. As I have already explained, the word soul has several significations. It is often applied to the present natural or animal life; sometimes to the spiritual bodies of the dead in the intermediate state; and sometimes to the same spirit bodies of the righteous after they have attained to eternal life in the first resurrection, at Christ's second coming. I venture the assertion that every text of Scripture cited by the soul sleepers, either refers to the cessation of the present natural life, by the perfect sleep of physical death, or to the destruction of the spiritual body, by the second death; and that most of them refer to physical death, which is unquestionably a perfect sleep, so far as these animal, or natural, lives are concerned. In profound and natural sleep, the voluntary powers of body and soul are resting and unconscious; but the involuntary processes of the heart and lungs, upon which human life depends, go on continually. They never rest, until

physical death strikes the man, when the whole human life is extinguished and perfect sleep follows. The resemblance between profound sleep, and physical death is so great that sleep has often been called the twin sister of death.

Now, I propose to refer to some of the principal Scriptures cited by soul sleepers, and to show that they refer to physical death, to the perfect sleep of the soul, in the sense of these animal lives.

David in the fourth verse of the one hundred and forty-sixth Psalm, speaking of man, says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." This evidently refers to this natural or animal life. The thoughts, purposes, and plans of this life are certainly terminated by physical death, and may well be said to perish. David has in too many cases indicated in unmistakable terms, his faith in the continued existence of the spirit after physical death, for any other construction to be put on the foregoing passages than that it refers to the termination of the present human life, with all its thoughts, plans, and purposes.

Soul sleepers also cite Psalm 104, verse 29, as follows: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." This plainly refers to physical death, and the perfect sleep of the body after it returns "to the dust that it was."

The following from Job xiv:12, is probably the strongest text cited by soul sleepers, viz.: "So man lieth down and riseth not: till the heavens be no more, they shall not wake, nor be raised out of their sleep." This clearly refers both to physical death and the resurrection, and Job, by a figure of speech, refers to the intervening time as a sleep; because the dead are in the unseen world, and from the standpoint of our animal existence in a profound and con-



tinued sleep. And such it certainly is, so far as this natural or animal life is concerned. But that there is a real life in the intermediate state, both of the immortal spirit and its spirit body, I believe I have already fully established. This brings me to what I regard as another very grave error, generally taught and believed by the orthodox world, viz.: that at physical death the spirit or soul (the terms being synonymous) passes at once and directly to

#### HEAVEN OR HELL.

I don't understand the Word of God to teach any such thing. The wicked are certainly not to be cast into hell for punishment, or rather for destruction, until after they have been judged and sentenced. The judgment has not yet taken place and will not until after the thousand years of the millenium have transpired. The millenium will not set in until the second coming of Christ, and that has certainly not yet occurred.

We are informed in the twentieth chapter of Revelation, that when the great white throne appears, the dead, small and great, will stand before it, and "be judged according to their works;" and whosoever is not found written in the Book of Life is cast into the lake of fire, which is the second death." And Christ himself in Matthew, x: 28, evidently refers to this lake of fire as the hell in which the souls of the wicked are to be destroyed. Hell, then, is a long way off yet, and none of the spirits or spirit bodies of the wicked are yet in it.

Heaven is about a thousand years nearer to the righteous than hell is to the wicked; because the souls of the righteous are to attain to eternal life at the first resurrection, which is at the second coming of Christ and the beginning of the millenium. But as these grand events have not transpired,

none of the righteous are yet in heaven. The Apostle Peter, in his great Pentecostal sermon, uses this explicit language: "For David has not ascended into the heavens." — Acts, ii: 34.

If David, who had then been dead for hundreds of years, was not yet ascended to heaven, what right have we to suppose that he or any other human spirit has yet so ascended. And what right had any theologian to ever so assume, when the word of God clearly teaches that the souls of the righteous are not to attain to eternal life until the first resurrection, which is the second coming of Christ. In the sixteenth and seventeenth verses of the fourth chapter of Thessalonians, we have this language, viz.: "For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; *and so shall we ever be with the Lord.*"

Then, and not till then, will the righteous enter heaven.

But I am asked where do the souls and spirits of the dead go at death, and where do they remain, until the first resurrection, in case of the righteous and until the general judgment in case of the wicked. I answer, as already stated in the chapter on the Destiny of man, that at physical death, the spirits of all men, with their souls or spirit bodies pass into the spirit world, Hades, or the unseen world, which we term the

#### INTERMEDIATE STATE.

The inquiry naturally arises, do the righteous and the wicked mingle together in the intermediate state as they did on the earth. I think not. Even here they have a tendency to separate, so far as circumstances will permit. As the old maxim has it, "birds of a feather will flock together." When

man is freed from the shackles and restraints of matter the will and the ability to separate will certainly be infinitely greater than now; and I have no doubt that both the righteous and the wicked, entirely separate from each other, in the spirit world, and then each divide themselves up into groups, according to their respective progress in righteousness, and in wickedness.

That they occupy states, or places, entirely removed from each other is clearly taught by Christ himself, in the case of Dives and Lazarus. In Luke xvi:26, we have this language attributed to Abraham, who was with Lazarus, viz.: —

“And besides all this, between us and you there is a great gulf fixed; so that they who would pass from hence to you can not; neither can they pass to us that would come from thence.”

This clearly shows that there is no communication between the good and evil, in Hades or the spirit world; and they evidently occupy distinct apartments of this intermediate state.

It may be held by some that because the common version of the Scriptures represents Dives, the rich man, as being in “Hell,” that this case does not sustain the views herein presented. I suppose that any Greek scholar will admit that a proper translation would give the unseen world instead of Hell; and I find by reference to Wilson’s *Emphatic Diaglott*, that it is there rendered Hades, not Hell; which entirely accords with my view of the intermediate state. That part of the spirit world occupied by the righteous we term Paradise, because it was so designated by Christ himself. His reply to the thief on the cross, as recorded in Luke xxiii:43, reads as follows. viz.: And he said to him, “Indeed, I say to thee this day shalt thou be with me in Paradise.”



The righteous are evidently in a very happy and progressive state in Paradise, and their course is no doubt ever onward and upward in the spirit life. Progress and improvement is, or should be, the very order of man's nature; and it no doubt is infinitely greater in the spirit life, than it is on earth. The inhabitants of the spirit world are no doubt arranged in schools and groups according to their spiritual advancement; and under the constant care and teaching of angel teachers. Such is the testimony Swedenborg, A. J. Davis, and of all who claim to have visited the spirit world, in the spirit, and returned again to earth.

When the Apostle Paul visited in the spirit, what he termed the third heavens, or Paradise he saw and heard things which he said it was not lawful for him to report. This indicates a very exalted condition of spirit life, and no doubt a very glorious state of existence.

That part of the spirit world occupied by the wicked was called by the Greeks, Tartarus, and is described in the New Testament as a place of torment. The evil desires of the soul, nursed and fed while on the earth, when in the spirit world, are without the means of gratification, and this alone would produce a state of torment. The parching thirst of Dives in the flames was, no doubt, a figure of speech used by the Lord. But so far as suffering is concerned the reality usually exceeds the figure in intensity.

The wicked remain in this state or condition. for a thousand years after the righteous have attained to eternal life, and ascended to heaven. Then at the close of the millenium the general judgment intervenes, and the wicked, whose names are not found in the "Book of Life" are cast into the lake of fire, which is the second death. Whether this is a literal lake of fire and brimstone, or only the figure of some other form of destruction, we have no means of know-



ing. Nor is it important what the process of destruction is, when the fact is clearly taught.

It has already been shown that this destruction refers to the souls, and not the spirits, of the wicked. This brings up the subject of

#### ETERNAL PUNISHMENT

so strenuously insisted on by the orthodox world.

That the second death pertains to the soul, and not to the spirit; and that it is a complete destruction and not an unending torment, as taught by the orthodox, is evident from the following Scriptures: "The soul that sinneth it shall die." Ezekiel, xviii: 20. "That the wicked is reserved to the day of destruction." Job, xxi: 30. "For behold the day cometh which shall burn as an oven; and all the proud, yea all that do wicked, shall be stubble; and the day that cometh shall burn them up, saith the lord of hosts, that it shall leave them neither root nor branch." Mal. iv: 1. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire." Matt. iii: 12. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Matt. xiii: 40. "If a man abide not in me he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burned." John xv: 6. In conclusion I cite the positive language of Christ as found in Matt. x: 28, as follows, viz.: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in Hell." This language of the Lord shows conclusively that the souls, or spiritual bodies, of the wicked are to be absolutely destroyed in hell.

As we are informed in the twentieth chapter of Revelation that these souls of the wicked are to be cast into the

“lake of fire and brimstone, which is the second death,” it follows that this lake is the real Hell; and that these souls are to be burned up in it, as chaff or tares, or any other refuse matter. The spirits of the wicked, of course, withdraw from these souls, or spiritual bodies, at the time of their destruction, and are left without habitations, to wander in outer darkness, as already explained.

It will be seen from what has already been repeatedly said that there are

#### TWO RESURRECTIONS.

The resurrection of the wicked occurs at the time of the general judgment, when the dead, small and great, appear before the great white throne, and are judged according to their works, and their souls cast into the lake of fire as already explained.

The resurrection of the righteous occurs a thousand years earlier and inaugurates the millennium. It is then that the souls or spiritual bodies of the righteous become immortal, when they come up from the spirit world and meet the Lord in the air, and receive from him the gift of eternal life at the

#### SECOND COMING OF CHRIST.

This is a subject upon which the ideas of the religious world are very indistinct and various. But that Jesus Christ is coming to the earth in visible personal appearance, is evident from the following description, viz.: “And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, He went up, behold two men stood by them in white apparel, which also said, ye men of Galilee why stand ye gazing up into heaven. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”

Acts 1:9-11. "For the Lord himself shall descend from heaven, with a shout with the voice of the archangel, and with the trump of God. The dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall ever be with the Lord." I Thes. vi:16, 17. These two Scriptures, the first from angels delegated by God, and the last from the Apostle Paul inspired, by God, clearly and conclusively show that the return of the Lord will be as personal and visible as was His ascension, when he left his beloved disciples in the neighborhood of Bethany, and ascended up to the right hand of God.

Having shown the error of the orthodox in affirming that the soul goes directly to heaven or hell at physical death; having shown that even the souls of the righteous do not attain to eternal life, until the first resurrection, which is the second coming of Christ; and that the souls of the wicked remain in the spirit world one thousand years longer, before they come up before the judgment and are consigned to the lake of fire, which is the second death or hell, the question naturally arises, what are the duties, powers, and privileges, of both the righteous and the wicked during their long sojourn in the spirit world, or in other words

#### IS THE INTERMEDIATE STATE PROBATIONARY?

Do disembodied spirits, who failed to accept Christ within the flesh, have a right to accept him at any time before judgment? This is a question upon which the Scriptures are almost silent. It is, however, believed by many that such Scriptures as first Peter, third chapter, and eighteenth, nineteenth and twentieth verses; Isaiah, forty-second chapter and seventh verse; forty-ninth chapter and ninth verse; and sixty-first chapter and first verse, and some



other texts imply, that Christ after His death, went into the spirit world, and preached the gospel to those who died before the perfection of the gospel plan in the death, burial, and resurrection of Jesus. There is nothing unreasonable in this opinion. On the contrary it appears both reasonable and just that those who had no opportunity to accept Christ, while they lived in the flesh should have that opportunity, in the spirit world. And if those who died before Christ, for the same reason, those who have died since His death, to whom the gospel has never been presented. This would certainly embrace infants, idiots, lunatics, heathen, and all other persons, to whom the gospel was not preached while in the flesh, or being presented was not understood for want of capacity, or the want of information or cultivation. We see at once that there may be thousands of cases, where from defective education, or want of parental instruction, or erroneous teaching of preachers; and priests, and bad examples of church members—the person, although hearing the gospel, never fully apprehended it, and therefore was prevented from accepting it. And shall not a loving Father permit these unfortunate spirits to accept Christ, at any time before His second coming and thereby save their souls and attain to eternal life, by having the privilege of taking a part in the first resurrection? I shall certainly not answer this question in the negative. And while I confess that we have not sufficient data in God's revealed Word to reach a definite conclusion, I will leave the matter with a merciful God, confidently believing that at that day a good life will avail more than an orthodox faith, and that thousands from outside God's visible kingdom, will attain eternal life, and sit down among the saints. At the same time judging both from observation and ex-



perience, as to the effects of sin and the power of habit I shall expect few in the spirit life who have heard the gospel in this life and failed to accept it, to accept it there even though the privilege be accorded. The aged righteous and the aged wicked are widely separated even in this life. In the spirit world they will much more rapidly diverge from each other in their respective courses. The course of the righteous will be for ever onward and upward in a happy and progressive spiritual life. The course of the wicked we fear will almost universally be onward and downward. Therefore it becomes the imperative duty of every human being to accept Christ at once and become an adopted citizen of God's kingdom, by attaching herself or himself, to the visible church of Christ on the earth. "Now is the accepted time." The great duty of man is to "fear God and keep His commandments." To love God supremely and our neighbor as ourself.

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